

**A HISTORY OF THE DUTCH
REFORMED CHURCH
IN ZIMBABWE**

**WITH SPECIAL REFERENCE TO THE CHINHOYI
CONGREGATION**

**by
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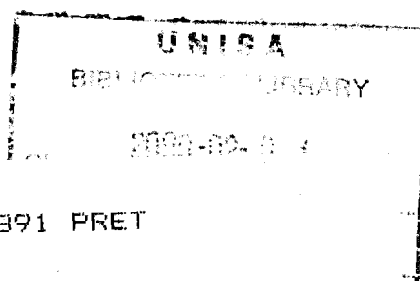
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1999

I declare that *A History of the Dutch Reformed Church in Zimbabwe*
with special reference to the Chinhoyi congregation

is my own work and that all the sources that I have used or quoted have been indicated
and acknowledged by means of complete references. Full details are recorded in the
bibliography.



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SUMMARY

This history which spans the period 1836 -1995, gives a picture of the Dutch Reformed Church in Zimbabwe which evolved from the missionary endeavour of the mother church in South Africa into an independent autonomous church.

It is a story of Dutch (Afrikaner) piety in which the most important components are evangelisation, education and language, the whole of which was, and is still, influenced by the evangelical piety of Andrew Murray. With regard to the education of their children, the Dutch Reformed members believed that Christian education in the mother tongue was the ideal.

This world view, together with the Protestant principle, that people should read and interpret Scripture for themselves, resulted in the establishment of three churches in Zimbabwe. Firstly, the Dutch Reformed Church (Synod of Central Africa), that ministers to the Afrikaans and English members of all races. Secondly, the Reformed Church of Zimbabwe that ministers to the Shona people, and thirdly the Church of Central Africa Presbyterian (Synod Malawi) that ministers to the migrant workers from Malawi.

Of the three components in Dutch piety, evangelisation is regarded by the members as the most important in their missionary endeavour.

This is the search for a contextual identity and illustrates how the Afrikaners in Zimbabwe experienced the reality of God in their lives. It is also a description of the interaction of the Dutch Reformed Church in Zimbabwe with the society in which it found itself. This interaction is observed to be of four types, namely, public witness, social upliftment and empowerment, the increase of social strength and the establishment of the community.

Key words for this thesis:

Afrikaners; Afrikaans language; Boers' religion; Christian National Education; Christianity in Zimbabwe; Civil War in Rhodesia (Zimbabwe); Dutch Reformed Church; Zimbabwe; education in Rhodesia; evangelisation; missions; piety; pietism; Protestant religion; Andrew Murray; Rhodesiese Christelike Vrouevereniging (RCVV); South African reformed religion; Voortrekkers.

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INTRODUCTION

1 TOPIC

1.1 Aim of present study

The aim of this thesis is to describe the history of the Dutch Reformed presence in Zimbabwe, from the time the first adherents to Dutch Reformed piety came to Zimbabwe in the middle of the nineteenth century up to 1995. This description will concentrate on the history of the so-called 'European'¹ or white congregations, and especially on the history of the Chinhoyi congregation that displays tendencies characteristic of the development of piety found in most of the other congregations in Zimbabwe.

It is presupposed that the piety prevalent in these congregations still corresponds to the tenets of orthodox Reformed piety as it was practised in South Africa at the turn of the century. However the influence, especially of Andrew Murray's spirituality in which evangelism and sanctification is emphasised, nurtured a substream of piety which at present is taking on a 'charismatic' form.

It will be argued that evangelism, education, culture and language were all aspects that blended in Dutch Reformed piety and resulted in the establishment of the Dutch Reformed Church in Zimbabwe. This is a church that developed from being the object of an evangelistic outreach from South Africa to becoming an autonomous church. At the same time some attention will be given to the influence of Andrew Murray's piety as a latent aspect of this encompassing religiosity and lifestyle, although this influence has come to the fore mainly in the present decade.

¹ The word 'European' is the term used in all official correspondence and documents within Zimbabwe. In this dissertation the terms 'European' and 'white' are used interchangeably.

The aim of this thesis, then, is to record a history of the Dutch Reformed Church in Zimbabwe. This church exists as a separate entity with open doors to all races. It is a church that has evolved from the mission outreach by the South African mother church at the turn of the century, into an independent autonomous church in Zimbabwe.

1.2 Motivation for present study

The motivation for this study is an attempt to define the religious identity of the white community belonging to the Dutch Reformed Church in Zimbabwe. To some extent developments in the Dutch Reformed Church in South Africa, as well as ecclesiastical developments within Africa, bypassed the Dutch Reformed community in Zimbabwe. However, Zimbabwean society itself was greatly influenced by the political changes that took place within the country. An example of this is the event of the dissolution of the Federation of Rhodesia and Nyasaland in 1963, when Northern Rhodesia and Nyasaland became the independent states of Zambia and Malawi. This dissolution was a factor which caused the white settlers in Southern Rhodesia, under the leadership of Ian Douglas Smith, to declare a unilateral independence from England (UDI) on the 11th November 1965. The settlers believed that the English government had acted unfairly in withholding independence from their country.

Generally, the protracted isolation from most of the world brought about specific changes within Zimbabwean society and particularly within the Dutch Reformed community in Zimbabwe. It was found that during the 1960's, when the Afrikaner population was at its highest level, only 30 percent of the European population in Rhodesia were Afrikaners and belonged to the Dutch Reformed Church.²

During the Civil War (1971-1980) many second and third generation Afrikaners emigrated back to South Africa where they thought that a more settled life awaited

² The 1974 census taken by the Rhodesian Front indicated that a majority of Afrikaans speaking people were not on the voters' roll.

them. They were mainly influenced by the enforced isolation brought about by the war situation as well as being a minority group within this country.

Within the next two decades this community of Zimbabwean Afrikaners found that the common experience shared with other Zimbabwean Christians was greater than that which they shared with the members of the Dutch Reformed Church in South Africa. An existential attitude became prevalent. The Afrikaners in Zimbabwe began to accept and absorb from the English culture in which they found themselves. For instance many of their children started to understand English better than Afrikaans. This resulted in a changed world view of the Afrikaner concerning their children attending the governmental non-denominational schools in Zimbabwe. It also brought about an English ministry by the Dutch Reformed Church.

A recovery of a contextual identity will prove that the Dutch Reformed Church in Zimbabwe (SMA) is not a misfit in this country. The researcher wishes to show that the Dutch Reformed Church in Zimbabwe was relevant in the society in which it existed in the past, and has attempted to remain so up to the present time. This contextual identity has become crucial since in some quarters scholars hold the opinion that 'European' or white churches are foreign to African soil, (Ajayi & Ayandele 1969) and that these churches should not be considered in any historical dialogue concerning the church and religion in Africa.

A second reason for this study is the fact that no one has attempted to update or give a more comprehensive history of the Dutch Reformed Church in Zimbabwe since SP Olivier (1946) wrote the original version *Ons Kerk in Rhodesië: 'n Historiese oorsig van die NG Kerk, sending en onderwys, 1895-1945*. This study will take into consideration the many ecclesiastical and cultural changes that have taken place in the past fifty years.

Numerous articles and books about certain aspects or themes concerning this church have been published. Examples of these are the book *The Day Star arises in Mashonaland* written by WJ van der Merwe in 1953, and AA Louw's *Andrew Louw van Morgenster* (1965), which dealt with the mission work at Morgenster, but no comprehensive work has been published since that by Olivier.

A third motivation for this study is the fact that in Zimbabwe, there is in general a comparative scarcity and one-sidedness of documentary sources. This is particularly true with regard to sources from and about 'ordinary people' as opposed to 'officials'. The history in this thesis is written from within the specific Zimbabwean social and Dutch Reformed religious structures, by a member of the Dutch Reformed Church in Zimbabwe (SMA) who has never held an official position in the church. Furthermore, the archival investigations, ecclesiastical documents and other official sources are complemented and validated by the views and opinions of living Zimbabwean Christians. It is the first time that a non-office bearer has attempted to write an ecclesiastical history of the Dutch Reformed Church in Zimbabwe. This work should give a voice to the ordinary church member in the dialogue concerning questions raised by history.

The fourth reason for this work is to promote better understanding between the various members that belong to the family of Dutch Reformed Churches. Better understanding should cause the paternalistic outlook held by some members of the mother church to disappear completely. This statement needs clarification and the following short description will explain what is meant.

In the early years the Dutch Reformed Church in Zimbabwe was dependent on the financial resources of the mother church in South Africa, but is now able to support itself financially. This church still leans heavily on the moral and other support given by the Dutch Reformed Church in South Africa. For example, the Dutch Reformed ministers are trained in South Africa. Interdependence between the mother and

daughter churches is enhanced by dialogue between the synods. However, an extremely full synodal schedule does not allow enough time for discussion and dialogue and often the problems which exist between the churches are not defined exactly.

Perhaps, if the General Synod of the Dutch Reformed Church in South Africa had listened to the prophetic voice of the daughter church in Zimbabwe in the past, history may have taken another course. For instance, concerned with cultural and race relations in 1951, a resolution was sent to the General Synod by the Dutch Reformed congregation of Livingstone that was part of the provincial synod at the time. The resolution questioned the scriptural basis of the *Broederbond*, but received very little attention from their South African counterparts (Minutes General Synod 1951:19; Minutes Commission, *Algemene Sake*, 1963).

Another example of the church in Zimbabwe not having been taken seriously enough, was at the meeting of the synod held in 1951. The Reverend AF Louw, who served on both the provincial synod and the Synod for Central Africa (SMA) until he retired in 1983, discussed the status of the black emigrants with the Synod of the Free State and showed that there were anomalies in the Dutch Reformed policy (Minutes of Synod held on 15th September, 1951). There were other important resolutions by the Synod of Central Africa, sent to the General Synod that received very little attention, for example those concerned with worship by different racial groups in specific congregations. Both AF Louw of Harare (Salisbury) South congregation and W Bruwer of the Chinhoyi (Sinoia) congregation, felt strongly about this resolution (Minutes General Synod 1978:725; General Synod 1982: 3 paragraph 2). The publication of the booklet *'n Vlieg in die Salf* (1987) was therefore a result of the culmination of the clamour by the prophetic voice of the Synod of Central Africa that wished to be heard.

2 CONTRIBUTIONS TO HISTORIOGRAPHY

2.1 Contributions to third world historiography

According to the Nigerian historians Ajayi and Ayandele (1969) the majority of writers who wrote about Christianity and missions in Africa did not write African Church history.

Ajayi and Ayandele believe that African Church history should be written from an indigenous point of view. At that stage in the development of African historiography, in missiological and ecclesiastical circles, voices were heard requesting that Third World theologians should write and reinterpret their own histories. This thesis is produced as a result of heeding those voices.

2.1.1 Ecumenical co-operation in writing history

As another result of this call for the production of historiography by indigenous people, it may be mentioned that in May 1972 Enrique Dussel, a leading liberation theologian, and other Latin American historians and theologians, met and started a project for a History of the Church in Latin America. Their committee was called CEHILA (Commission de Estudios de Historia de la Iglesia en America Latina).

CEHILA soon opted for an ecumenical history of the church and brought together Catholic and Protestant historians to work on the project. Their aim was to break with the tradition in '*which we were objects of mission.*' Eleven volumes each of five hundred pages were planned (Verstraelen-Gilhuis 1982:15). Enrique Dussel edited the first volume which was published under the title *The Church in Latin America, 1492-1992* (1982). TR de Souza, a Catholic scholar based in Goa, India, is also a member of the working committee of CEHILA. He is responsible for the volume that will cover the church in Asia and the South Pacific. At present Ogbu Kalu of Nigeria at the request of EATWOT is compiling such a volume on the ecumenical church history in Africa.

2.1.2 The rise of critical historiography

Historiography has been used lately by historians and theologians in Africa as a means of establishing an indigenous identity. One group of historians wrote in criticism of the religious colonial situations in which they found themselves. Characteristic of this group is Allen Boesak of South Africa, who criticised the racism within his country in *Farewell to Innocence* (1977).

Another historian who used this method is Verstraelen-Gilhuis who did serious research regarding the scope for African leadership and initiative in the Zambian Mission Church in *From Dutch Mission Church to Reformed Church in Zambia* (1982). This history, which tells the story of the evolution of the Dutch Mission Church into the Reformed Church in Zambia, criticised the paternalistic methods used by the Dutch Reformed Church in South Africa to prevent African leadership in the Zambian Mission Church for as long as possible.

She writes that even after the Reformed Church of Zambia had become established, some white Dutch Reformed ministers refused to become members of the indigenous church. This resulted in the anomaly that while these white Dutch Reformed ministers ministered in one church, they were members of another church (1982:336-337). Verstraelen-Gilhuis found that this was the case not only in the formation of the indigenous Reformed Church in Zambia, but also in the establishment of the Church of Central Africa Presbyterian (CCAP) in Malawi.

2.1.3 The post-modern method: The deconstruction of history

At present, another method of historiography seems to be gaining ground in Africa. It is classified as post-modern, and entails the deconstruction of history. In this category an essay titled, *The Religious Krotoa (c1642 - 1674)*, which was written by the

South African church historian, Christina Landman, in November 1996, is examined to see how this deconstruction is accomplished.

The essay consists of three parts. In the first section a portrayal of Krotoa's religiosity is given as it is illustrated in South African historiographies. The main sources for this history are the diaries of the Dutch governor of the Cape, Jan van Riebeeck and a Dutch commander, Zacharias Wagenaer.

During the seventeenth century, Christianity was believed to be a bearer of culture. Krotoa was born of Khoi parents and reared in the house of Mr van Riebeeck where she became a Christian and was baptised. In the past, Krotoa was seen as an immoral indigenous woman. White, male historians saw her immoral behaviour as being linked to her indigenusness. They believed that indigenous people had poor morals because it was impossible to civilise them fully within Christianity.

After having some children out of wedlock, Krotoa later married the father of her children, a white man Pieter van Meerhof, who was the surgeon at the Cape. Krotoa was renamed Eva in keeping with her 'new standing' in society (Jan van Riebeeck Journal dated 17th September 1658: 343, 308, 363; Wagenaer Journal A dated 16 November 1663: 107,111).

In the second section of the essay, Landman suggests methodological guidelines for deconstructing moralistic portrayals and for reconstructing a story of Krotoa as a religious person. Krotoa is subsequently portrayed as a person who is torn between the influence of the culture of her Khoi heritage and the influence of her new standing in society as a coloured Christian married to a white surgeon. Landman believes that the restoration of the muted voice of this women should free themselves from the restrictions imposed on them and develop a liberating local woman is dependent on the construction of the Khoi-Christian religiousness. The third and final step in this method is the reconstruction of the story of Krotoa's life.

2.1.4 Gender oriented historiography

Presently, Landman has become renowned in South Africa for her work in gender oriented histories³. She felt that local South African white women had been the victims of religious colonialism since they inherited a form of Dutch piety that limited them to a private role in society.

She illustrated her meaning perfectly in the history of Alie Badenhorst (1866 - 1908) recorded in *The Piety of Afrikaans Women* (1994). Alie Badenhorst is portrayed as a person within restrictive social roles. In her religious life she was influenced by the evangelist, Andrew Murray, but clung to the dark side of his message. This was a view that saw God as a personal strict God, who punished people for sin and rewarded the repentant sinner.

In the research into the piety of the Afrikaans women during the eighteenth to early twentieth centuries, Landman found that the Afrikaans women of this era experienced Murray's message as one of inflicted guilt and was not one that liberated women (Landman 1994:92).

2.2 Historiography in Zimbabwe

2.2.1 History is mainly written by ecclesiastics

In the past there has been a dearth of theological authors in Zimbabwe. This situation, together with the fact that literature written by Andrew Murray is freely available in the country, resulted in his influence still being felt in the Dutch Reformed Church there.

The few authors that have published books have tended to write from a political

³ Christina Landman has published articles and books concerning gender theology, among these is *The piety of the Afrikaans women*. Pretoria: Unisa. This was published as a research project in 1994.

viewpoint (Linden 1980; McDonagh 1980). These have not had much influence on the Dutch Reformed church, which is conservative and prefers to read Murray's books which encourage a personal relationship with Jesus Christ and an evangelical view of the world.

Lately this trend has been understood in the light of the research by WA van Zyl who compared Murray's views on salvation to those of G Gutierrez and found that whereas the latter taught a liberation theology for society, Murray propounded a liberation theology that was personal (Van Zyl 1989).

In Zimbabwe the history of modern written and published literature by black Zimbabweans is not an old one. This includes publications in the theological field. The publication of the first edition of *'The Standard Shona Dictionary'* in 1959 was a milestone in the history of writing in Zimbabwe. This resulted from the work of the Shona Language Committee and was compiled by the Jesuit linguist, Father Michael Hannan. Before the white missionaries came there was no recorded history, for without the written word there could be no recorded history in Zimbabwe, although an oral tradition existed.

The publication of a dictionary must, therefore, be considered as a major breakthrough in the development of Shona as a literary language. The dictionary was an important tool in the writing of historiography in this country. At the present time the Bible is being translated into Shona. These missionaries also wrote history about the country in which they ministered. Their works are usually classified as belonging to the hagiographical or apologetical historiography (Denis 1993:31).

2.2.1.1 Hagiographical historiography

In the hagiographical method the priests and missionaries are usually portrayed as heroes and entirely dedicated to bringing the Gospel to the indigenous people. Joao

Dos Santos wrote about the Dominican Order in South East Africa in this way (Denis 1993:31). He did not evaluate the missionary activities nor did he give accurate information about the indigenous vocations. This method is often used by historians who wrote early Zimbabwean church history. For instance, H St John T Evans wrote an Anglican church history (1945) which spans the period 1875 -1938. In this work he recounts much about the indigenous workers in the church. Many photographs are reproduced in this history (1945:16,32,48,64). There are very few unbiased personal accounts and little or no evaluation of the missionary endeavour except to state that

‘if the church did not work more diligently the African could lose his soul to materialism, communism or some freakish religious movement. The native mission stations all report baptisms and confirmations in such numbers that the church is faced with something of a mass movement towards Christianity’ (Evans 1945:69).

The work is concerned with a single denomination: The Anglican Church. This is usually the case when this method is used.

2.2.1.2 Apologetical historiography

In using the apologetical method the shortcomings of the missionaries are acknowledged, but an attempt is made to explain them. WF Rea, a Catholic priest, is a good example of a person that used this method to describe the *Loyola Mission at Chishawasha 1892 - 1962* (1962).

Others who used this method are the following historians: Geoffrey Gibbon who wrote a biography about Edward Paget, the fifth bishop of Mashonaland who was ‘a humble and unpretentious servant of God; he was a pioneer whose energies and enthusiasms have left a permanent mark on the Church in Rhodesia’ (1945:1).

In this work Gibbon gave a description about the relationship between the indigenous people and the church and how the local church had to emphasise the non-racial

character of the Rhodesian (Zimbabwean) society when they reported back to the general synod in England. For instance, during the great Depression (1932-33) the Standing Committee for the Central Fund London had written that the clergy were to be listed in two catalogues: Missionary and Non-Missionary. Gibbon wrote that Paget answered with the following

'We are fighting for the sacred principle of the indivisibility of the work. There is no clearly defined mark between the European and the African work and the clergy form a living link' (Gibbon 1945:46).

Paget explained that no clear line could be drawn as most mission priests had to minister to rural white congregations and many parish priests were involved with town Africans (ibid).

Carter also used the apologetical method when he wrote about the life and ministry of George Wyndham Hamilton Knight Bruce, the first bishop and founder of the Anglican Church in Rhodesia (1975). In his description of Knight Bruce, Carter states that

(a) man of his energy was not likely to be content to vegetate in a small South African dorp (Bloemfontein) and his ambitions were already looking to wider horizons (1975:10). His best qualities were his determination, his energy and his courage. And though not necessarily good qualities, his strong individualism and his preference for working on his own and not in Church synods and assemblies, were useful assets for service in wide open spaces (1975:11)

Carter related that Knight Bruce wrote ecclesiastical reports that were down to earth,

about practical matters: How to raise funds or recruit workers, start mission stations, erect buildings, how to improve the lot of the poor, how to keep them off drink (1975:14).

Carter believed that the bishop did not take part in controversies that troubled the Anglican Church in his day. He refused to attend the conference of Anglican bishops

at Lambeth in 1888 because he believed he was better employed trekking through Matabeleland. Knight Bruce was said to be more concerned about how to keep the villagers off intoxicants and stop tribal wars than, for instance, the doctrine of Transubstantiation (ibid).

Later in 1888, he arrived back from his trek through Matabeleland at Bloemfontein which was a main centre of his parish (which was also part of his parish). He had ridden five hundred miles and walked two thousand five hundred miles, he had had pneumonia, malaria and dysentery. It was not long before he proclaimed that such hardships of travel were exaggerated.

Although he seemed to have regained his old vigour, these and similar maladies weakened him in the long run and undoubtedly shortened his life.

Here other historians may be mentioned who used this method. Dachs wrote a history of the Catholic Church and dealt with the period between 1879 - 1979 (1979); Randolf also wrote about the Catholic Church. His history spanned the period between 1972 - 1976 (1978); Van der Merwe wrote a history 'From mission field to autonomous church' (1981). His work was concerned with the African Reformed Church of Rhodesia (Zimbabwe). All these histories had one thing in common. Each one dealt with a single denomination. They were apologetical and at times even verged on the hagiographical when they described personalities.

2.2.2 Hunters, settlers and politicians generally wrote colonial historiography

Historians in this category wrote unashamedly about the good of colonialism. Their approach was therefore heavily biased. To these historians evangelisation, civilisation and colonialism were interchangeable. In 1896 Alexander Wilmot, a South African colonist, wrote *Monomotapa (Rhodesia): Its monuments and its history from the most ancient times to the present century* to justify British public opinion about Cecil John Rhodes' actions in going to war against the indigenous people in Rhodesia. His work

was sympathetic towards the Dominican missionaries who had come up the Zambezi River to Christianise the savages (1896/1969:216).

Another historian who used this method is George McCall Theal who wrote *Records of South Eastern Africa*. This work consisted of nine volumes. These were published between 1898 and 1903 and contain hundreds of valuable historical documents, many edited in Portuguese as well as in English. He wrote in volume 1 that

The utter failure to Christianise the Bantu and improve the country was because without colonisation on a sufficiently large scale...no part of Africa can be brought permanently within the domains of civilisation (1898:460).

It would be fair to say that this was a dominant method used by British historians to write history at the turn of the century and soon after. Other historical sources are the hunters such as FC Selouis (1851 - 1917), H Hartley (1816 -1876) and Ms J Boggie, a pioneer woman who collected historical information and arranged this into the form of books. She was a historian who had works accepted by the British Royal family on four occasions. Boggie wrote *First steps in civilising Rhodesia* (1940) which, from a colonial perspective, was

(a) true account of the experiences of the earliest white settlers – men, women and children – in Northern and Southern Rhodesia (Boggie 1940:iii)

In this work she humorously compares the Christian era with Rhodesian history and wrote that as BC denotes the time before the birth of Christ, so should BO denote the time before the British Occupation of Mashonaland in 1890. Boggie believed that Rhodes fully realised the value of the 'civilising work done by the missionaries and their wives' (1940:4).

Of her *Experiences of pioneer women* (1939) she was said to

have brought honour to Rhodesia's heroines and made their deeds an inspiration to succeeding generations.

(Letter to Jeannie Boggie from the President of The British South Africa Company's Pioneer Column Association of 1890 dated 17th November, 1948)

Boggie showed patience in eliciting, and skill in collating and presenting, the scattered facts and documents that built up these unique pictures of Zimbabwe's past, even if they gave a biased and one-sided colonial view.

2.2.3 The rise of a critical historiography coincides with black historians coming to the fore in Zimbabwe

In 1980, SI Gorerazvo Mudenge, a Shona, was appointed the permanent secretary to the Ministry of Foreign Affairs in Zimbabwe. By 1988 he had become the Zimbabwean representative to the United Nations. His comprehensive history *The political history of Munhumutapa c 1400 - 1902* (1989) gives new insights on how the indigenous people viewed the Portuguese colonisers. He believes that the Shona's attachment to their rites accounts for their resistance to Christianity (1976:154,278-279).

In 1997 JWZ Kurewa wrote a short history of the United Methodist Church in Zimbabwe that spanned the period between 1897 - 1997. In this he gives a clear and informative account of the origins and development of the church and although his work is mainly written in the apologetical style he has recovered the voices of non-ordained evangelists with whom missionaries laboured side by side. One of these non-ordained evangelists was Simeon Machiri. Machiri was the earliest pastor teacher of this church in Zimbabwe (1997:13,96,97).

Furthermore, Kurewa strives to show that this church was the only church that supported African Nationalism from the beginning. In his description of the War of Liberation (1970 -1980) he related the story about how the police visited the mission, Cold Comfort Farm Society.

'The police gathered plastic bags, papers, letters and books with a political tinge to them. Neither dope nor pornography were found, nor letters from Peking or Moscow. Our Bibles were left to continue subverting us.' (Kerewa 1997:115)

Kerewa states that no matter how many books the regime banned from entering their country, the Bible proved subversive each time its pages were opened. He believed that the Bible addressed the African in many ways. For instance, in the Old Testament, there was Moses leading his people from the Egyptian bondage, and in the New Testament fellowship there were no racial barriers and the dignity and worth of man were emphasised (Kerewa 1979:116).

Kerewa concludes the history with a plea for unity between the Christian denominations in Zimbabwe. He detailed the conferences and meetings that had already been organised with this goal in mind since the 1960's (Kerewa 1997:141).

2.2.4 Zimbabwean researchers divide Zimbabwean writers and historians into three groups according to their date of birth

Recent Zimbabwean researchers tend to divide all Zimbabwean writers, including historians and theologians, into three groups according to the theory of Abiola Irele. Irele presented his thesis in a paper in 1985 in Ibadan at the 5th session of a conference of African Studies (published in 1992 in *African education and identity*). Irele believes that knowledge of the sociological and biographical background of the writer in fact reveals new aspects and deepens the understanding of the text generally. He believes that life experience determines how people write (Irele 1992:16). Following Abiola Irele's concept, all Zimbabwean literature is now analysed according to the date of birth of the author. Many problems arise when this classification is used, as will be clear from the following.

According to this thesis, the first generation⁴ of Zimbabwean historians wrote in criticism of colonialism. Representative of the first generation is Ndabaningi Sithole, a Methodist minister, who gained the degree of Bachelor of Divinity in Massachusetts, and is also a nationalist leader. His most famous book is *African nationalism*, written in 1959. He wrote in English because during this period of time, the further a pupil proceeded up the educational scale, the more they were encouraged to forget about their own indigenous background and adopt the culture of the English colonists. To many Africans, the benefits of a European Christian civilisation at first seemed a rich reward. Sithole wrote that

(t)he Christian Church by sending religious educational and industrial missionaries to Africa has broadened the outlook of many an African; it has provided opportunities for many Africans to develop their latent qualities, and it has discouraged tribal hatred and encouraged universal brotherhood instead (Sithole 1959:64).

He viewed the Christian faith as part of the process of moving away from the African world into the westernising culture of the Europeans (Sithole 1959:8). He believed that this whole cross-cultural process led to a split-consciousness; a person with the characteristics of schizophrenia. It was from these literary ranks that the first scientific works by blacks in Zimbabwe arose.

The first generation of writers and historians had many opportunities for advancing professionally, because there was an increased demand for black teachers. A few of these people became priests, one of whom is Patrick Chakaipa, the Catholic Archbishop of Harare. Chakaipa showed his disillusionment with colonialism by writing in the indigenous languages Shona and Ndebele, and not using English at all. He is known as 'the father of the Shona language' (Veit-Wild 1993:84-85).

⁴ The following division of Zimbabwean writers into three generations has formed the basis for the socio-historical analysis of their literature. Generation 1: 1917 - 1939 (**Year of Birth**); Generation 2: 1940 - 1959; Generation 3: 1960 and later. See Veit-Wild (1993).

In Zimbabwe the second generation of writers and historians, the children of the 1950's and 1960's, found that they were less sheltered and guided by the family and more exposed to social and political antagonisms. Many of these people wrote out of negative sentiments such as feelings of rejection. They were often torn between different sets of cultural values and a loss of goals in life. There was an arduous quest for education (Veit-Wild 1993: ix). It seems as if many of these writers wrote for therapeutic reasons.

In discussing the methodology of the second generation of Zimbabwean writers and historians, it is appropriate to mention Canaan Banana's *Theology of Promise - The Dynamics of Self-Reliance* (1982). At the time Banana was president of Zimbabwe, a country that saw itself on the road to socialism. In this book, Banana tried to reconcile Christian thinking with that of communistic socialism. Reconciliation was also to be brought about between the colonial settlers and the black proletariat within the socialist society. In this book the groups in society are divided along racial lines.

Another good example of the work by the second generation of writers is Banana's *Turmoil and Tenacity* (1989). In this book a political history of Zimbabwe is given. It is not a church history and Banana is not the sole author, but the editor. He does make a strong contribution, though, as one of several writers in this publication. An examination of this book is nevertheless necessary in a study of Banana's theology, as it provides a stepping stone in understanding Zimbabwean history in general, and Banana's theology in particular. In this book, there are still two racial groups in a society torn by political factions.

Banana is also a good example of the third generation of writers. The work of the third generation writers is considered to be critical, objective and less biased than that which was produced by the previous two generations. Descriptions of the evils in Zimbabwean society feature strongly in the work by the writers of the third generation. Often these writers suggest ways to promote social justice and peace.

In Banana's latest book *The Church and the Struggle for Zimbabwe* (1996) he sees Zimbabwe no longer as consisting of different racial and tribal factions, but refers to the white and black people together as being one Zimbabwean nation. Banana encourages this nation to combat social injustice (1996:355, 356), corruption (ibid 364) and the vice of favouritism (ibid 365).

Where he specifically refers to the black people of Zimbabwe, it is to encourage them to lead sacrificial lives in the footsteps of Christ and work for a better future for all of the people of Zimbabwe (1996:361). Banana's work illustrates what contextual theology means. He believes that theologians should identify the problems that hamper their people and constantly propose new and better solutions. To this end he even proposed indigenising scripture.

The histories by Canaan Banana may be used as an example of how problematic Irele's classification is. Banana's work defies classification and he has written books which are typical of all three groups. Banana was not only the first president of the Republic of Zimbabwe (1980 -1988), an eminent person in the Organisation of African Unity and a veteran politician, but is also regarded as an important theologian in Zimbabwe and is the only person with numerous books to his credit.

As the theology of Banana has developed constantly as the social and economic circumstances have changed within the country, his method of historiography will be discussed in both the section about the second generation writers, as well as the third generation writers.

2.2.5 Ecumenical co-operation in historiography

Presently, there is a growing trend towards ecumenical co-operation in recovering the history of the universal church within this country, and a number of books and articles have already been published dealing with specific themes. The book *Church and*

State in Zimbabwe (1988) edited by Carl Hallencreutz and Ambrose Moyo may be mentioned as an example.

This edition includes many articles from various churches and formed part of the series *Christianity South of the Zambezi*. Two other volumes in the series have been published⁵. All three of these books were launched as research projects within the Department of Religious Studies, Classics and Philosophy at the University of Zimbabwe, Harare. Contributions were invited in essay form.

These essays were arranged in two sections. In the first section were the essays that dealt with the historical analysis of missionary expansion and processes of change introduced or stimulated by that change. The second section consisted of the essays that dealt with the sociological studies of the missionary and African roles and the growth of the African independent churches in Zimbabwe.

2.3 The researcher's own contribution

However, all these approaches are not suitable for describing the material relevant to this thesis because these approaches do not place the experience of piety in the religious community in the centre of their investigation. In this respect the researcher identifies herself with Elizabeth Isichei (1995:8) who bases her critique against a contemporary religious historiography on the assumption that the history of religions should focus on what is central to religion: belief, ritual, and the religious community.

According to recognised statistical sources the number of Christians in Africa in the year 1989 amounted to about 220 000 divided into about 9 000 independent denominations (Barrett 1990:20,21). Of these, the Dutch Reformed Church of Zimbabwe must be one of the smallest churches on the continent. Though the number

⁵ *Christianity South of the Zambesi Volume 1 and Volume 2*

of church members is small, the church exercises great influence in Zimbabwean society. The story that is to be recorded in this thesis is about the history of a church that wishes to remain relevant in the society in which it finds itself, a church founded, and still maintained, by the devotion of its members and not by the number of its members.

In this thesis an attempt is made to give a description of the development and contextualisation of piety, and its structured forms, in the white congregations of the Dutch Reformed Church in Zimbabwe. This will be done by placing religious experience (belief, ritual, community, culture, evangelisation, language, education) at the centre, not by means of categories imposed on the material from the outside, but in a way in which the people will recognise themselves in their own history and in their quest for (religious) identity.

Ons kerk in Rhodesië: 'n historiese oorsig van die NG Kerk, sending en onderwys 1895 - 1945, written by S P Olivier, obviously needs to be updated. The research for this work was thoroughly undertaken in the aspects concerning church planting and the establishment of the first schools in the country up to 1945. In other aspects such as the expression of piety in the Dutch Reformed congregations, the church activities of Dutch Reformed women and matters concerning the Dutch Reformed youth the work was incomplete. The researcher would like to make a contribution to correct this deficiency.

The Dutch Reformed Church Synod of Central Africa (SMA) has only produced two publications: the booklet *'n Vlieg in die Salf* (SMA 1987), and an article by Frans Maritz describing the relationship between the State and the Dutch Reformed Church in Zimbabwe in the previously mentioned book *The Church and State in Zimbabwe*, edited by Carl Hallencreutz and Ambrose Moyo. These publications were necessitated by political developments in Southern Africa and do not claim to represent the core of Dutch Reformed piety in Zimbabwe. A discussion of both the booklet and the

relationship between the Dutch Reformed Church and the Government of Zimbabwe is found in Chapter Three of this dissertation.

If one excludes the dissertation by Olivier and the books and articles concerning the Dutch Reformed mission station Morgenster, very little has been published at all. The Chinhoyi (Sinoia) congregation of the Dutch Reformed Church published a booklet in 1980, under the title *Agter die groot dyk* (Oosthuysen 1980). This was a history that comprised the first 31 years (1949 - 1980) of the existence of this congregation. The form that the booklet took was a collection of letters to the Church Board, with short summaries and notes interspersed between the letters, to make the narrative intelligible. The focus was more on local appeal than on historical events.

The scarcity of sources on the relevant topic is therefore obvious, and this refers to the secondary sources just mentioned as well as to primary sources (minutes of church councils, acts of synods, etc). The contents of both secondary and primary sources also contribute to the problem since they are focussed on issues of church polity and not on the piety of the congregation.

All the abovementioned works about the Dutch Reformed Church in Zimbabwe are too concise and/or too incomplete. Some were mainly focussed on office-bearers and did not take the community itself into enough consideration.⁶ It is impossible to explain or understand recent development in Dutch Reformed piety in Zimbabwe from history, by using these works.

Very little political data is furnished and discussed in this thesis. Very little mention is made of political matters in the minutes of the individual congregational church boards or Synods, for instance the South African War (1899 – 1902), World War II (1939 – 1945) or the Zimbabwean Civil War (1971 – 1980) are hardly mentioned at all. The tendency not to become actively involved in politics must be seen as a characteristic

⁶ Perhaps this was because the cost of publishing in Zimbabwe was prohibitive.

of the Dutch Reformed community in Zimbabwe. This apathy by the Afrikaner was apparent in the election of officers to any committee or board. Olivier, who wrote the first history of the Dutch Reformed Church in Zimbabwe over fifty years ago, explained the phenomenon as follows:

Die rede waarom die boerebevolking so 'n minimale aandeel in landsake gehad het (en in 'n groot mate vandag nog het) en op die politieke ontwikkeling so weinig invloed het, kan begryp word, as onthou word dat afgesien van die feit dat die Afrikanervolk na die Hollandse en Britse besetting geen kans had om 'n politieke gees aan te kweek nie... Hulle was nie boekgeleerdes, wat vertrouwd kon raak met die politieke verhoog en landsregtelike betoë nie, maar plaasseuns wat op plase 'n onafhanklike, selfstandige bestaan gevoer het. (Olivier 1946:277)

An Afrikaans cultural revival took place throughout Rhodesia during the two decades between 1950 and 1970. There was a new appreciation for traditional activities such as the Voortrekkers and Volkspoele (Minutes Rusape Church Board dated 1st August 1951:116; Minutes Marandellas Church Board dated 31st May 1958:219; Minutes Sinoia branch RCVV dated 1965).

Even during this period and the decade after, patriotic organisations could not get the Afrikaners to become involved in politics. The organisation *Genootskap van Rhodesiese (Regte) Afrikaners (GRA)* in particular tried to motivate the Afrikaners to participate in politics, or at least make some contribution at local government level, but these efforts met with very little success (Newsletter to GRA members by the organiser, CGO Groenewald, dated 1/1973:1,2; Circular to the Provincial Committees dated 30th November 1975; Newsletter to affiliated bodies dated 26th May 1976; Newsletter to affiliated bodies and members dated 30th November 1976).

During the first century of the existence of the Dutch Reformed Church in Zimbabwe, only a few Afrikaners took enough interest in political affairs to accept nominations to

any governmental committees or boards. Only seven Afrikaners have ever been elected to parliament.⁷

3 METHOD: THE ACQUISITION AND INTERPRETATION OF SOURCES

As far as historical method is concerned, the works previously mentioned in this thesis offered little help since their focus and aim differed from that of this thesis. The aim of this thesis is to write the history of the piety and its structural forms in the religious community. It was decided to let the sources (written and oral) contribute to their own method which is one of the emphatic and committed description of an insider.

The description should give a picture of Dutch Reformed Christianity from a certain religious perspective, as a concrete historical phenomenon in Zimbabwe. The researcher will endeavour to describe these historical phenomena by concentrating on the major factors that influenced this history, namely, evangelisation, education and language and the blending of these three factors that resulted in the founding of the church. The researcher wishes to make a unique contribution using mainly, but not solely, primary sources. The thesis is written in the English language, not only because it is the official language in Zimbabwe, but also because no one has yet attempted to use English to write a history of the Dutch Reformed Church in Zimbabwe.

The method used called for the selection, classification and chronological filing of the data. Concurrent to the research and investigation, the General Secretary of the Synod of Central Africa (SMA) requested assistance in the writing of a general history of the Dutch Reformed Church (SMA) to mark a century of existence of the church in Zimbabwe. This task required that brief histories were recorded (by this author) of the

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Senators: Gertie van Biljon and JJ Buitendag; Ministers: Wickus de Kock, Rowan Cronje; Members of Parliament : Danie Brink, JJ Burger, George Pio. Some of these persons were appointed by government and did not contest elections.

Women's Auxiliary, the organisation concerned with the youth (*Die Kerk Jeugaksie*), both Dutch Reformed Church schools, Eaglesvale School in Harare and Excelsior School in Bulawayo, and other institutions supported and maintained by this church. Histories were also collected from the extant congregations in 1995. The Centenary acted as an incentive to the various congregations in Zimbabwe to submit information willingly, when asked to do so. This information will be published shortly in a separate publication.

JP Olivier who attended the Dutch Reformed Church Centenary Festival held in Bulawayo during August 1995, gave valuable information with regard to the sources that he had collected for his research fifty years ago. He had made a thorough investigation into the development of a system of education in the early colonial era. The data will be given to the SMA archives at the conclusion of this investigation.

In the light of the aim of this thesis, that is, to describe from the inside the piety and structural manifestations of the European, or white, Dutch Reformed Church in Zimbabwe, the following sources were targeted.

3.1 Archival sources

First, permission was sought and received to investigate data held by the Dutch Reformed Church Synod of Central Africa (SMA). This allowed access to information about every congregation and all the business and other activities of this church in Zimbabwe and also the archival material held at the Dutch Reformed Church Archives, 234 Visagie Street, Pretoria. This data included letters, documents, agreements, contracts, leaflets, pamphlets, minutes of Church Boards; Presbyteries; the Dutch Reformed Synod (SMA); special committees and commissions. A complete list of archival sources is given in the bibliography. Archival sources were used for chronological data and structural manifestation, but were not used for the description of the piety of the Dutch Reformed community.

The researcher found that some of the records were missing and believed to have been lost during the Civil War in Zimbabwe 1971 - 1980 (General Secretary SMA verbally 1996; Dutch Reformed archivist verbally 6th October, 98). An example of this is the minutes of Church Board meetings held in Fort Victoria (Masvingo). There is also no trace of the original documentation by the English congregation of Harare.

On examination of the documents and information held by the Archives in Pretoria the researcher found that Andrew Murray was the driving force behind the missionary endeavour of the Cape Synod. He served continually on the *Zending Commissie* and his interest in missions never changed throughout his life. In fact, he helped formulate the mission policy of the Cape Church (*Verslag aan Hoog Eerw Synode der NG Kerk Anno 1890, deur die Commissie voor Evangeliebediening in Mashonaland: 1*). As a tribute to his memory the Council of the South African General Mission resolved to inaugurate a new mission, the *Andrew Murray Memorial Mission*, in Portuguese East Africa in February 1917 (Council of the South African General mission: Minutes 1917).

Secondly, the researcher investigated the special collections of personal diaries and books kept by the Dutch Reformed Archives in Pretoria. Many personal witnesses were found to the life and ministry of Andrew Murray. Among the most important of these written and published witnesses were those by JH Neethling, the secretary of the *Zendingkommissie Kaap* and J du Plessis. Both these people knew and worked with Andrew Murray.

Du Plessis was professor of New Testament at the seminary in Stellenbosch and his *The Life of Andrew Murray of South Africa* (1919) gives valuable insight into Murray's life as a church leader, missionary and educator (1919:353-373; 375-414). He was also the author of *A history of Christian missions in South Africa* (1911) and *One thousand miles in the heart of Africa* (1905). In the latter an account is given of his journey into the interior. He travelled right up to Mount Nchisi in Nyasaland (Malawi) in 1905 and so had first hand knowledge of the circumstances that faced the Dutch

Reformed missionaries. Much of this journey was on foot, through hostile country. He kept a journal and wrote the following:

When shall we reach Feira, the point where we cross the Zambesi? The answers were so conflicting that it was hopeless to try to reconcile them. One authority said, 'Three days' and we held up our heads and marched on courageously (1905:149) ... At Chibamba I made the acquaintance of an old Austrian who had strayed into this corner of the world. His was the first white face I'd seen for many weeks (1905:155)... We reached Feira on the 13th September 1903, situated on the West bank of the Luangwa just opposite the Portuguese town of Zumbo which occupies the East bank. By now we had no food, no rest and no substitutes. I was again in South Africa as distinguished from Central Africa. Cape Town no longer seemed so far away. (1905:157)

Du Plessis was not only willing to train people for the mission fields, but also wanted to gather first hand knowledge about the people among whom the missionaries were to labour. For example in his *A history of Christian missions in South Africa* (1911) he has a section on 'Language classifications by Dr Bleek' (1911:1-6) and 'Traditions examined by G W Stow' (1911:Chapter 1), and the suitability of the areas where the mission stations were to be established. The Dutch Reformed missionary endeavour was a planned strategy in the twentieth century. Examination of his maps shows that many of these stations have survived political and sociological changes and continue to be centres of Reformed education and medicine (Map to be found in the Appendix).

Other important books held by the Dutch Reformed Archives in Pretoria were the following:

Die Môrester in Mashonaland (1953) and *Andrew Louw van Morgenster* (1965) by Dr AA Louw. These books gave accounts of the original missionary thrust into Rhodesia. Andrew Louw's sister, JS de Villiers, complemented these books by her own accounts recorded by the family. Furthermore, WM Douglas compiled his book *Andrew Murray and his Message: One of God's choice Saints* from material supplied by Miss Mary Murray, who was Andrew Murray's sister.

Proof that Andrew Murray's theology influenced the church in the past, is strengthened by the fact that a large number of Andrew Murray's books, articles and pamphlets are held by the Archives of the Dutch Reformed Church in Pretoria. They are regarded as valuable sources and may not be removed from the archives (Books – Three shelves, arranged alphabetically, no numbers; Mrs Froneman, church archivist, verbally 6th October 1998).

A number of Andrew Murray's books and pamphlets, many more than are found in the Pretoria Archives, are also housed in the National Archives in Harare (see bibliography for a list) and this made it possible for a comparison to be made between the original or earlier texts, and the more recent reprints. The researcher found that the meaning of texts had not changed although the language had been modernised to a certain extent,⁸ in other words great care had been taken in both the translations and the reprints. This also indicated the value placed on Murray's work.

In this section about sources it must be mentioned that information held by the Dutch Reformed Church Archives in Pretoria that concerned the *Rhodesiese Christelike Vroueveniging*, *Midde-Afrika Vroue Sending Vereniging*, and the present Women's Auxiliary is considerable. In the researcher's opinion this information is more comprehensive than that from the individual congregations (The number of boxes of information held in archives: RCVV 31; Sending Vereniging 17; Institutions supported by the women 20). From this information the researcher formed an opinion about the influence that women had on the Dutch Reformed Church in Zimbabwe. Here may be mentioned that it was the women that set the example for an English ministry. The SMA had passed the resolution and an English congregation was established in 1978. Not much was achieved until the women introduced the use of English into their Auxiliary in 1991 (Minutes of Conference held at Resthaven 1991).

⁸ See the bibliography for an explanation of some of these changes.

The documents pertaining to grants of land by the British South Africa Company and the correspondence between the Boers and the Administration were on exhibition at the National Archives of Zimbabwe. Land allocations are important in Zimbabwe because the majority of people live off the land and there is a scarcity of good agricultural soil. At present the government has started a resettlement programme to ensure a more equitable distribution of land ('Mugabe gives final assurance on farm plan' in *Business Day* dated 9th March, 1998)

The Dutch Reformed Archives in Pretoria, National Archives of Zimbabwe and the University of Zimbabwe in Harare were helpful in the supplying, testing and checking of data. The task of collecting information and cross checking data was made easier because the documents were written in the Dutch, Afrikaans and English languages, with which the author of this thesis is conversant.

As the original investigation was carried out in the National Archives of Zimbabwe, it became apparent that of all the traditional churches within the country, this was the church whose history was least recorded. Even when compared to churches outside the borders of Zimbabwe, such as the Dutch Reformed Churches in Malawi (Nyasaland) and the Dutch Reformed Church in Zambia (Northern Rhodesia), very little information was found in the National Archives of Zimbabwe.

Both the Dutch Reformed Church in Malawi and the Dutch Reformed Church in Zambia are smaller churches in comparison with the Dutch Reformed Church (SMA). Both of these churches operate outside the borders of this country. Yet more information is available concerning them in the National Archives than is the case with the Dutch Reformed Church which has been established in Zimbabwe. This insight acted as a further stimulation for this work.

3.2 Artistic sources

At the turn of the century, Cecil John Rhodes gave the Dutch immigrants plots of land on which to build schools and churches. This meant that these buildings were often as old as the towns in which they stood. In most Zimbabwean towns the church building and the minister's residence, called *die pastorie* by the locals, are usually found at the centre of the communal life. This is because in many cases the Dutch Reformed Church is one of the original extant buildings. Daisyfield Church near Gweru is an example of such a church building. Because the Dutch Reformed community no longer needs the building, it is presently being used as an interdenominational place of worship.

The architecture of the Dutch Reformed Churches in Zimbabwe also testifies to the piety of its members. Most of the church buildings are impressive compared to the surrounding buildings. Even when dwarfed by multi-storey buildings in the vicinity they attract attention, for instance, as in the case of the Harare and Bulawayo churches. In Chinhoyi and Gweru the Dutch Reformed Church buildings are regarded as among the most majestic and beautiful in the town, and are used as landmarks by the local population.

The researcher visited most of the Dutch Reformed church buildings in Zimbabwe. This was done in order to check the dates on which the congregations were founded, to assess with what care the churches were built and to generally find out more about the local Dutch Reformed community.

That the Dutch Reformed Church has such beautiful buildings in this country is significant if one remembers that the Dutch speaking people were extremely poor in the first half of this century when these churches were built. In the older buildings, the South African Dutch influence is easily detected. Often South African architects were used to design them, for instance, as in the case of the Chinhoyi Church (Oosthuysen

1980:22). In those early days there were very few professional people in the country and getting expatriates to do work was a very expensive exercise.

The Dutch Reformed people did not count the cost to themselves when they built their churches. These buildings attest to the principle held by the Reformed community, that only one's best should be brought to God. This does not mean that services cannot be held outside under a tree or in a tent, but it does mean that if a building is constructed it must adhere to certain historical architectural principles (Koorts 1974: 1-3).

The church building then

(b)ecomes symbolically the visible body of God on earth. It is also the place where God meets his people.

(Freely translated, Heidelbergse Kategismus Vr54; Beginselen van Kerkbouw, Rapport uitgebracht aan die Generale Synode der NH Kerk 1954:11)

The church as *the house of God* is often the best and most beautiful building in the town. Most of the churches have spires or towers which point to heaven. These are regarded symbolically by the church as showing the way to God. Just as liturgy is theology in action, so is church architecture theology in church material (Bruggink & Droppers 1965:23,25). The texts on the foundation stones and plates also witness to the community's piety. Generally the texts indicated that the building was to glorify God or that the community hoped that God would be present in its midst for ever.

On closer examination of the minutes of the various Church Board meetings held in the individual congregations it became apparent that building churches, church halls and residences for the ministers was very important to the Dutch Reformed people (Minutes of the Salisbury congregation dated: 11th May 1939, 26th September 1937, 10th September 1936; Minutes of Melsetter congregation dated: 26th September 1926, 16th October 1937, 4th October 1941; Minutes of the Marandellas Congregation dated: 3rd

November 1950, 19th January 1952, 26th November 1958). This activity received more attention than evangelisation in the early years of each congregation.

Other than the church buildings the researcher found very few artistic sources. The Dutch Reformed Church in Zimbabwe has produced no films or videos, neither has the church produced any books containing photographs or any other art. Periodically, photographs were taken of the ministers and Church Boards. These were of little use as often no record was made of the year in which the photograph was taken, nor were there any names to distinguish the personalities in the photographs (NGK Archives Pretoria, SMA Salisbury Suid, Fotoleërs 945). The photographs were interesting in that all of them pointed to the fact that the Afrikaners had a special way in which to dress for church (NGK Archives Pretoria, SMA, Fotoleërs bv Numeries 527. Lede van die eerste SMA streeksinode gesels op voorgrond, Bothashof - geen datum nie). This was done as a sign of respect for God. Men wore a dark suit of clothes and women wore a hat, gloves and stockings. After the 1970's dressing for church became more casual in that men started to wear any colour suit and women no longer wore hats and gloves to the services.

At the time of the Centenary, it was suggested that the church should publish a leather bound artistic work to mark the occasion and this is in the process of being done. A quilt depicting the extant church buildings was also made by members of the Women's Auxiliary to mark the important occasion.

3.3 Ego-texts

It was from these sources that the researcher gathered most of the personal data. A group of women were asked to each write a Bible Study lesson on any subject that they thought was relevant to their present situation. This group was chosen at random and comprised a complete ward of the Chinhoyi congregation. This was done so that a clearer vision could be gained about the relationship between the women and their

Lord, how they experienced reality, and what role faith played in this reality. The request to compose Bible Studies was accepted by some women. It is hoped that these will be published in the form of a book in future.

By collecting these, a study was made regarding the personal piety and the present world view of the Dutch Reformed members. The oldest member who wrote a Bible Study was 94 years old, while the youngest was 26 years of age with one child. Most of the Bible Studies which were submitted for this exercise had modern women as the subject. Recurring themes in these Bible Studies were:

- 1 The relationship between women and Jesus Christ and the role of prayer in that relationship.
- 2 Marriage and the relationship between husbands and wives, and the Scriptural basis for marriages.
- 3 The role of Christianity in the upbringing and education of children.
- 4 Community service and activities of the church in the community.
- 5 Evangelisation and the cost to self.

The investigation into the activities of the women of the Dutch Reformed Church found that the projects that took place locally, such as the campaign to educate farm workers about Aids, and the campaign to promote community health, were more important to the women. Therefore, these local projects were supported more enthusiastically than for instance, projects that called for national participation by the members of the Christian church, such as the campaign by the Zimbabwe Council of Churches against homosexuality, which is not regarded as a problem in Zimbabwe at the present time.

Next the researcher asked all the Dutch Reformed children who attended schools locally to answer questionnaires in order to obtain some idea of how the younger generation of people in the Dutch Reformed Church expressed their faith. These questions involved the following: they were asked to write paragraphs on how they

prayed, when they prayed and to state where they prayed. They were also asked to write and tell the researcher whether their prayers had been answered recently. The children were asked how important the following aspects were in their lives: The reading of Scripture, the attending of church and catechism, Christian ethics and morals, and the ecumenical aspect of Christianity.

The last answer took the form of a monograph in which the children answered two questions. Firstly, they were required to write what they believed about the Trinity, and secondly to describe the kind of relationship they had with Jesus Christ. The children were asked to explain what Jesus Christ meant to them personally.

The questionnaire was answered by all the Dutch Reformed children who attended school on the 5th February 1996. Only one child refused to answer the question concerning the personal relationship with Jesus Christ. She stated that 'that is my business and is beyond description.' All the children expressed faith in the Trinity as confessed in the Creed.

Most of the children prayed every day and often received immediate answers to their petitions. Only one child wrote that her prayers were not answered frequently. These same children also believed that prayers and the personal study of Scripture were crucial in the lives of Christians. One child tried to read a piece of Scripture at least three times per day.

The answers showed that Christian morals and ethics were regarded as important, so too, was the ecumenical outreach in society. To most of them faith without works was worthless. The most striking part of the exercise concerned the doctrine of the church. Only two percent of the children believed that it was necessary to attend church services and other organised ecclesiastical meetings. Generally, I found that Dutch Reformed children in Zimbabwe preferred to live a Christian life as inherited from their parents.

3.4 Popular literature

The researcher examined a small number of pamphlets, programmes, cards and notices (NGK Pretoria, SMA Kluis 1251: 1964 -1975; Kluis1275: 1939; Kluis 1294: 1961 -1968). Invitation cards proved valuable in determining who the officials were in certain congregations and the exact period of the ministry that the official had served in those congregations (Invitation to welcome the Reverend Philip Lighthart to the Chinhoyi congregation 17th December, 1993; Invitation to welcome the Reverend AS van Dyk to the Chinhoyi congregation dated 15th August, 1998). The Dutch Reformed Church *year books* were not very accurate for this type of research.⁹

Popular literature also showed that, generally, most congregations were structured in the same way throughout Zimbabwe during this time. The researcher also reached this conclusion after an examination of the minutes of the branches of the Women's Auxiliary was completed (Programmes of the Women's Auxiliary meetings at Harare, Chinhoyi, Karoi, Chipinge and Rusape were compared in 1995 from documents submitted by Susan Murray national chairperson for Dutch Reformed Women's Auxiliary in Zimbabwe; NGK Pretoria, SMA RCVV Kluis 1257: 1932 -1959; RCVV Kluis 1258:1937 -1975; RCVV Kluis 1259: 1947 -1975).

This type of literature was also useful in determining the activities of women within their communities. It enabled comparisons to be made between different congregations with regard to priorities. Generally, the researcher found that their families were a priority in the women's lives. The relationship between members in a family featured at every congress since its inception in 1937. This would be in the form of discussions or courses given by specialist speakers (NGK Pretoria, SMA RCVV Kongresse Kluis1260: 1937 -1968; Kluis 1261: 1957 -1960; Kluis 1263: 1968 -1976).

⁹ See the Appendix for some information regarding each congregation. The Dutch Reformed Church *year books* are not accurate as it depends on the time of publication for the listing of the names of the ministers. It could well happen that a minister actually served up to two years longer than stated in these year books.

Schools and church activities also received considerable attention from the women (NGK Pretoria, SMA RCVV: Korrespondensie ivm Afrikaans op skool Kluis 1270: 1957 - 1961; RCVV: Korrespondensie Vrouevolksdiens Kluis 1274: 1957-1968; SMA Onderwyskommissie Kluis 1283: 1964 -1972; Minutes Chinhoyi Women's Auxiliary 5th September 1998). On the whole few Afrikaans women were involved in ecumenical community projects, such as shelters for street children and orphanages for the children of Aids victims, although the Dutch Reformed Church was often the main donor to these projects (NGK Pretoria, SMA Diens van Barmhartigheid Kluis 1200: 1959-1961; Kluis 1201: 1962-1965; Kluis 1203: 1969-1979; SMA Agenda en Handeling Ring van Melsetter Verslag Barmhartigheidskommissie 2 Augustus 1982; SMA Sinodale Kommissie, Diens van Barmhartigheid 13-15 September 1992 wys 1993 aan as *Jaar van Barmhartigheid*). Perhaps this is because many of the women lived on farms and were completely absorbed in their own community activities for their farm workers (Verbally 19th March 1996: B Botes; E Erasmus; P du Plessis; A Greyling; Ms A Nel; C Pretorius; M Pretorius). The minutes of the Women's Auxiliary confirmed the results of this research.

3.5 Oral sources

3.5.1 Zimbabwean ministers gave personal views about the spirituality of the members of their congregations and the praxis of their ministries

The researcher gathered information from most of the Dutch Reformed ministers in Zimbabwe who, from the beginning, showed a particular interest in the research. Many of these ministers were willing to share their experiences and give their views on various aspects of the history and existential reality of this church. Some of the information collected was furnished as answers to questionnaires.

In addition to this, some of the ministers gave written opinions concerning their congregations and ministry in Zimbabwe. Most of the ministers said, or wrote, that

language was certainly a stumbling block in their pastoral work, especially in the instruction of the children. They stated that many of the members demanded that the ministry should be in the Afrikaans language although their children were more conversant with English. It was said that the use of the Afrikaans language featured so strongly in some congregations,¹⁰ that the members would not read the monthly newsletter if it was an English publication.

One of the questions concerned the personal expression of faith experienced by the members in their individual congregations. The Reverend H Murray felt that one should not attempt a description of the piety of the members of the Dutch Reformed Church in Zimbabwe. He believed that any description would be a distortion or biased in favour of the positive. In contrast to this thinking, the Reverend AS van Dyk believed that the manifestation of piety did not do justice to the piety that actually existed in the congregations. He believed that generally in Zimbabwe there existed a deep and abiding faith in Jesus the Christ as Lord, and that many members of the Dutch Reformed Church, although not articulate enough to speak about, or write about their faith, nevertheless led a devout life.

These ministers also gave their own opinions about the challenges facing the Dutch Reformed Church in Zimbabwe. Several ministers expressed thoughts on the future of the Church in the multicultural and multireligious society of Zimbabwe. The Reverends AS van Wyk, the moderator of the SMA, F Maritz, the General Secretary who is also the archivist, H Murray, V Kyter, P Ligthart, and M Willemse all read parts of the manuscript and made valuable contributions concerning this work.

¹⁰ In the schism of the Chinhoyi church, language played a prominent role. Many members of the congregation charged that Phillip Ligthart spent most of his time evangelising the English section of the community and did not pastorally care for the members of the congregation as well as he should have done.

The Reverends V Kyter, N Mostert and H Murray all had misgivings about the direction that a practical theology in Zimbabwe might take in the future. They felt that there was an unbalanced focus on the work of the Holy Spirit in some congregations, and secondly that because of this, the doctrine of the sacraments as held by Reformed churches, was questioned. They held the opinion that this was at the cost of Reformed orthodoxy.

All three of these ministers emphasised that this was due to the influence that Andrew Murray had on the Dutch Reformed Church in Zimbabwe (verbally 29th July 1996; Presbytery meeting held in Harare 20th November 1996). The Reverend H Murray went as far as to say that he was sorry that his surname was Murray. He believed that the influence that Andrew Murray still exercised on Zimbabwe was so negative that those who practised this type of piety should be expelled from the Dutch Reformed Church before too much corruption took place. Most of the ministers believed that charismatic trends should not be allowed to swamp orthodoxy (Presbytery meeting held in Harare 20th November, 1996).

3.5.2 Oral history is collected and discussions are held in connection with a controversy concerning the work of the Holy Spirit

Here it must be mentioned that a controversy is raging in some congregations concerning the work of the Holy Spirit. Four congregations are affected, namely Karoi, Marondera, Chinhoyi and Harare English. The controversy will fall outside the scope of this thesis which is only concerned with the Dutch Reformed Church up to 1995. This means that no more than the roots of the controversy will be described in this work.

As a result of the conflict numerous discussions were held with a broad section of the members of the church concerning its doctrine. In this research it was found that, in the congregations where the gifts of the Spirit receive some attention there is, firstly,

a vigorous evangelistic outreach with most members becoming involved in this work. Secondly there is a renewed interest in prayer meetings, Bible Studies and other church activities. Thirdly, it was found that people experience what they believe are numerous miracles. Fourthly, there is an abundance of tithing and a renewed focus on charity work takes place.

The controversy about the work of the Holy Spirit started during a youth camp held for Afrikaans children belonging to the *three Afrikaans sister churches* in 1995. It was alleged that two of the Dutch Reformed ministers laid undue emphasis on the work of the Holy Spirit. It was brought to public attention by the parents of some of the campers who complained to the minister of the *Dopper Kerk*, who in his turn wrote to the Dutch Reformed Presbytery of Harare and asked that an enquiry be held into the matter.

The Presbytery of Harare questioned as many people as they could. The ministers in charge of the camp, the Reverends AJ Viljoen Jnr and P Ligthart, were requested to give written statements about what took place during the camp, as well as the doctrine that was taught there. They admitted that at this youth camp an emphasis was placed on certain gifts of the Holy Spirit. Demons were exorcised and *the slaying of the Spirit* took place (SMA 1996: *studiestuk deur Haasbroek en Kyter: Omval in die Gees*).

The slaying of the Spirit, according to this study, usually happens when a person commits him/ herself completely to the Lord and this is manifested by the person being unable to remain upright and falling to the floor or ground in a semi-conscious state. This may happen with *the laying on of hands* by one or more persons, but not necessarily. Sometimes the event may give the impression of being self-induced hypnosis accompanied by mass hysteria as more than one person is thus affected.

It was the latter that caused the parents to complain to the Reverend N Booy. The Presbytery meeting, held in Harare on the 20th November 1996 to examine the matter,

could not find that any irregularities had occurred at the camp,¹¹ and decided to refer the matter to the Presbytery of Bulawayo which they believed would be unbiased. Eventually the two Dutch Reformed ministers involved were expelled which indicated that this type of piety was not to be tolerated in the orthodox management of the Dutch Reformed Church.

3.6 The influence of Andrew Murray in Zimbabwe

3.6.1 *Presently, a source of Andrew Murray's influence in Zimbabwe is his literature*

It is believed that the Dutch Reformed Church in Zimbabwe cannot be identified with the Dutch Reformed Church in South Africa because it has assimilated new characteristics. These characteristics are unique to the Dutch Reformed Church in Zimbabwe. The opinion that the church in Zimbabwe has unique problems and needs has been expressed on a number of occasions, not only by cultural organisations such as the *Genootskap van Rhodesiese Afrikaners*, but by the Synod of Central Africa itself:

Rhodesië is 'n eiesoortige gebied met eiesoortige behoeftes en probleme. Die feit dat daar 'n afsondelike sinode bestaan is reeds erkenning van die feit.
(NGK Pretoria SMA Sinodale Kommissie dokumente 25 Oktober 1973)

Some think that this is due to the comparative isolation in which the church developed. A König (Professor in Theological Ethics at Unisa) is of the opinion that the SMA is 'n *volkskerk* (Kerkbode, Maart, 1996). The way in which this church developed ensured that the evangelical influence of Andrew Murray was exercised throughout the process, and it is presently taking on a more charismatic tendency.

11 A Presbytery meeting was held in Lusaka in September 1996. A second Presbytery meeting was held in Harare on the 20 November 1996. The third Prebytery meeting was held in Masvingo on the 6th March 1997.

The publications by Andrew Murray as well as the documentation of his involvement with the Dutch Reformed Church in South Africa and Rhodesia were found in the Dutch Reformed Church Archives at 234 Visage Street, Pretoria. A collection of his books is to be found on three shelves arranged in alphabetical order at the NGK Archives in Pretoria. In the bibliography of this thesis a list is given of the pamphlets, magazines, articles and books written by Murray and kept in the National Archives in Harare. Murray was a prolific writer. There were nearly two hundred and fifty published works in Dutch and English. A list of these was supplied to the Reverend WM Douglas, who was a friend of Murray, by his biographer J du Plessis.

Some are small booklets and pamphlets, yet most are of a substantial size, showing what a voluminous writer he was, as well as a vigorous worker, a flaming evangelist, the organiser of educational institutions and a missionary statesman (Douglas sa: 267).

To try and gauge the extent of the popularity of these books the researcher questioned a number of librarians. It was found that most libraries in Zimbabwe held some of his work. Even in the smaller towns this was found to be the case. In Chinhoyi, for instance, books by Andrew Murray are found at the Public Library, the Lomagundi College Library, the Teachers' Training Centre and Technical College, and the Integrity Library. The Dutch Reformed Church Bookshop has a large selection for sale, in both the English and Afrikaans languages. Most of the Andrew Murray books have recently been reprinted by Whitaker House, 580 Pittsburgh Street, Springdale, PA 15144 USA.

3.6.2 Religious characteristics of the influence of Andrew Murray in Zimbabwe

The researcher found that the core of the evangelical stream as propounded by Andrew Murray is clearly distinctive in the Reformed evangelical faith as practised in Zimbabwe. The books by Murray that best illustrate the characteristic mentioned are in brackets.

In this stream of piety the emphasis was found to be on the following: firstly, a personal relationship with Jesus Christ must be established (Murray's: *Aids to Devotion; The Prayer Life; Pray without Ceasing; Waiting on God; Abide in Christ; Absolute Surrender, Let us draw Nigh*). Secondly, life must be led in obedience to Scripture (Murray's: *The School of Obedience, Be Perfect; The Holiest of All*) and the Will of God (Murray's: *Working for God; The Master's Indwelling; Humility*) in gratitude for the salvation through Jesus Christ (Murray's: *The Secret of the Faith Life; The Blood of the Cross; The Full Blessing of Pentecost*); thirdly, the influenced person is fired by a zeal to spread the Gospel to all those who have not yet heard its message (Murray's: *The Secret of Intercession; The Secret of Fellowship; The secret of the Cross; The Secret of Brotherly Love; The Secret of the Throne of Grace; The Power of the Blood of Jesus; The Mystery of the True Vine*).

This world view results in a yearning for personal sanctification (Murray's: *The Holiest of All; Holy in Christ; The Full Blessing of Pentecost; Be Perfect; The Master's Indwelling; The Secret of Adoration; The Secret of the Faith Life; The New Life; Pray without Ceasing; The Power of the Spirit*). Justification alone is not enough for you must show that you are thankful for what the Lord suffered on your behalf. During this process of sanctification, the work of the Holy Spirit is necessary, for only the Spirit can heal hearts, bodies and minds (Murray's: *The Power of the Spirit; The Master's Indwelling; The New Life; Divine Healing; The Secret of Power from on High*.) The endeavour is to be filled with the Holy Spirit and to 'Abide in Jesus Christ'.¹² It would be fair to say that no other Christian writer in Zimbabwe has such a wide readership as Andrew Murray.

Van Zyl (1989:232) sees Murray's views on salvation as 'a personal liberation theology' when he compares these to the salvic views held by G Gutierrez. In the latter's view, liberation should be for the whole of society and not something to be experienced on

12 *Abide in Me* is the title of one of Andrew Murray's most popular books. The books in italics were also written by Murray.

a personal level as is the case in Andrew Murray's view. Van Zyl's theory becomes acceptable when one takes the history of the Afrikaner in Zimbabwe into consideration. One of the strongest urges of these people was to be personally free from sin and guilt.

3.6.3 Letters from the relatives of Andrew Murray were also good sources

Some private letters, books from the private family collection, and newspaper cuttings were borrowed by the researcher from Mrs MC Louw, the wife of Reverend AF Louw of Bothashof. The Louws and the Murrays were closely related to each other (See the genealogy in the Appendix). The Louw and Murray families have always been closely involved with the church in Central Africa and as a result have a highly developed historical conscience.

Research showed that evangelical piety that was characteristic of Murray was also characteristic of the Louw family. This was a major link in the continuation of evangelical piety that came to Central Africa. AA Louw of Morgenster, AF Louw of Daisyfield and Bothashof and AC Murray of Nyasaland (Malawi) were only three in a long chain of relatives who propagated evangelical piety. This type of piety did not originate with Andrew Murray for it has been found in the church throughout the history of Christianity. But it was more clearly defined and developed by him through his literature, his ministry and his life, so that it became identified with him.

4 NARRATIVE AND HERMENEUTICS

4.1 The Narrative

The collected information was integrated into a chronological narrative. This history spans the period (1895 - 1995), between the colonial mission era and the present paradigm, in which many churches in Africa have been founded independently by indigenous peoples. The Dutch Reformed Church in Zimbabwe may be seen by some

scholars to be a *European institution* (Spindler 1989:71), but it is part of African church history. Furthermore, this history is written by a *white African*, who feels that such histories should not be left out of historical discourses and surveys.

The narrative was generally, although not completely, a dialectic between the documented historical events and how various other individuals experienced these events. The draft copy was sent to the General Secretary and the Moderator of the Synod of the Dutch Reformed Church, other ministers and individuals with a high level of consciousness regarding this history.

Discussions followed in which it became apparent that these individuals, generally, agreed with my interpretation of this history. There were differences of opinion in two respects, first, regarding the extent of the influence that Andrew Murray has on the Dutch Reformed Church in Zimbabwe. Although everyone accepts that this influence is extensive, some ministers did not see this influence as positive and believed that if wrongly interpreted, the theology of Andrew Murray could undermine orthodoxy. They felt that, *a unique reformed character*¹³ was extremely important, and should be preserved at any cost.

The researcher agrees with Louw ¹⁴ that theology, if it is to remain relevant, should interpret Scripture within the context of the social praxis. According to Klooster (1979:39) 'the uniqueness of the Reformed Churches, of the Reformed confessions and, consequently of Reformed theology is simply their allegiance to the Scriptural principle'. The researcher's fear is that the Dutch Reformed Church in Central Africa will be reduced to a sociological phenomenon where rationalism is upheld in such a way as to leave no room for the work of the Holy Spirit; no room for the transcendent.

13 This was stressed, by the Presbytery of Bulawayo, throughout the controversy in Chinhoyi during March 1997.

14 Professor DJ Louw wrote an article in NGK Teologiese Tydskrif dated 1 Maart 1996 titled '*n Analise van huidige tendense in die kerklike lewe en die vraag of dit verband hou met gereformeerde wees*'.

The second difference of opinion was about the extent of the influence that the Dutch Reformed women have in swaying the direction of opinion within the church.¹⁵ This matter is dealt with more fully in Chapter Three of this thesis.

The narrative is about people whose ideal was to establish a life in a new country; a life in which their religion was the core of their existence. In their perception Scripture is, and always was normative. Because of this, they endeavoured to establish congregations as soon as there were enough members to support a minister who could teach and preach the *Word of God*.

For the same reason, Church schools were established in the country. The children who adhered to the Protestant religion were required to read and interpret Scripture for themselves. A system of education devoid of Christianity was never acceptable to the members of the Dutch Reformed Church in Zimbabwe. These people have survived numerous hardships but found strength in their faith. They believe that God is Lord of their destiny.

Their piety may be regarded as the very fabric of their lives. It has been the only constant in their lives throughout this history. Society and politics were forever changing (Victor 1982). This could be a reason why so few Afrikaners have participated in the politics of countries beyond the borders of South Africa.

This thesis is about the Dutch Reformed Church in Zimbabwe. The researcher believes that any living faith will keep on dissimulating itself into all sorts of cultural, social, and religious realms and conditions. Christians need to bring the Word into their own understanding and let it take shape in their own reality. The 'tradition' will

¹⁵ As an example of the latter, the researcher can mention that the women showed the church in a practical way, that to ensure church growth the church would have to use English instead of Afrikaans in its outreach. As a first step in this, they changed the official language of the Women's Auxiliary to English in alternate years.

proliferate into several new forms that should transform society. This is what the researcher wants to describe: the relationship of one very small Christian community to its Lord.

As part of that small community, the researcher is aware of her subjectivity, but in relating this history will try to be as unbiased as possible. As the data was collected the researcher found that many of her own opinions were completely revised or changed and she was beginning to understand that the Dutch Reformed Church in Zimbabwe was but a small part of the universal body of Christ on earth.

4.2 Hermeneutics

The hermeneutical key to this narrative is different from the models generally used in the interpretation of modern African historiography. In 1988 A Melloni raised the question about the hermeneutical issue concerning the relationship between church and state. To him religious pluralism and the secular state are the new keys of interpretation (Ranger & Weller 1989:82). In contrast to this thinking, the hermeneutical key to this narrative is the piety of the Dutch Reformed community within Zimbabwe.

On the grounds of her own contextual experience, the researcher believes that a history of the Dutch Reformed Church in Zimbabwe can be understood by detecting the roots of evangelisation, language, culture and education as tenets of this piety which developed simultaneously in mainly two forms. Firstly, the orthodox strain as propagated by Abraham Kuyper and which found a home, mainly but not exclusively, in the *Dopper Kerk*. Secondly, the evangelistic form as propagated by Andrew Murray and which is dominant in the Dutch Reformed Church in Zimbabwe. The latter may in extreme instances verge on the charismatic. The evangelical stream was dominant throughout the period of history with which this dissertation is concerned, namely 1895 - 1995.

The conservative orthodox stream is hardly noticeable at all in the history which is concerned with the Dutch Reformed Church in Zimbabwe prior to 1995. It has seldom come to the fore in ecclesiastical matters and when it has, it was usually in the form of utterances by ministers who had recently come to Zimbabwe from South Africa.

4.3 Summarising the method

From the above it becomes clear that the researcher intends to use the sources so that a narrative will be constructed in such a way that members of the Dutch Reformed Church in Zimbabwe will recognise their own history. The hermeneutical key is the piety of the community.

5 STRUCTURE OF THIS THESIS

The thesis contains five chapters of which the first three are in chronological order and describe the history of the Dutch Reformed Church between 1836 and 1995 from a certain religious perspective. In Chapter One the roots of Dutch piety are described. The description demonstrates how the church was founded as a result of the missionary endeavours of the mother church in South Africa. The researcher shows how Andrew Murray influenced the church with his evangelical piety. During the period up to 1895 evangelisation as a component of Dutch piety was important.

In Chapter Two a description is given of how the Dutch Reformed Church established missions, congregations and schools in Rhodesia. In this description three components of Dutch piety come to the fore, namely, evangelisation, education and language. The different ways in which these components blended resulted in the establishment of missions, churches and schools.

In Chapter Three the structure of the Dutch Reformed Church in Zimbabwe is given. In this chapter it is shown to what extent the factors are considered important in the

piety of the Afrikaner. To explain this more clearly a description is given of the piety at grass roots level (Chapter Four). Here too is related how the members experience the reality of God in their lives.

According to Le Roux, historiography has a further aim in that it is not written to legitimise or further small interests, but is a way of understanding life and giving meaning to life (SHE 1993: 39). It is for this purpose that Chapter Four was written. In that chapter the Chinhoyi congregation is used as the model because it was established in the middle of the period of history described in the thesis and has the average number of members in a congregation in Zimbabwe.

The description of the Dutch Reformed tradition should shape and determine the understanding of the history of the church and should also facilitate its continuation.

In Chapter Five the results of the research are given.

6 ABBREVIATIONS AND DEFINITIONS

6.1 Names and explanations

Throughout this thesis the researcher will use the names current during the period being described. For instance, the name Rhodesia is used for the country until it gained Independence in 1980, after that it is called Zimbabwe.

The words Afrikaners, Boers or Voortrekkers are used to denote people of Dutch descent who originated in South Africa, while the term Afrikaner Zimbabweans is used for the people of Dutch descent who have settled in Zimbabwe.

'The Dutch Reformed Church' is the common English translation for a number of distinct churches in Zimbabwe. This thesis is mainly concerned with one of them, viz Die Nederduitse Gereformeerde Kerk (NGK), Sinode van Midde Afrika (SMA).¹⁶

6.2 Abbreviations

CAVA	Christelike audio-visuele Aksie.
CCAP	Church of Central Africa Presbyterian (Harare). This is affiliated to the Synod in Malawi.
CNO	'Christelike Nasionale Onderwys'. This is the national system of education based on Christian principles that allowed that Afrikaans as a language should come into its own in South Africa.
RCVV	Rhodesiese Christelike Vrouevereniging.
NGK	In this thesis the researcher calls the Nederduitse Gereformeerde Kerk the Dutch Reformed Church of Zimbabwe as this is what the Church is called in Zimbabwe.
RCZ	Reformed Church of Zimbabwe.
SMA	The Synod of Central Africa or in Afrikaans the 'Sinode van Midde Afrika'. This is the fully constituted synod of the Dutch Reformed Church in Zimbabwe.

6.3 Definitions

Piety	The term 'piety' or godliness is used in the sense of devotion as distinguished from the insistence on religious creeds and forms. It refers to reverence towards God and religious devoutness. Zimbabwean Afrikaners, generally, followed a tradition in which piety shaped both the social and cultural order.
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16 The researcher has explained the term 'Dutch Reformed Church' fully in Chapter Three.

CHAPTER ONE

Beginnings 1836 - 1895

This chapter provides some background information which is necessary to understand the history of the establishment of the Dutch Reformed Church in Zimbabwe. This information will be a description of the roots of Dutch Reformed piety in South Africa.

A brief sketch will be furnished to show how the autonomous synods in the provinces were established as this has bearing on why the church in Rhodesia (Zimbabwe) formed its own regional synod in 1957. A picture will be drawn of the social, economical, cultural and the religious situation in Rhodesia (Zimbabwe) until 1895.

It will be shown that missions from the main line church traditions viz the London Missionary Society, the Roman Catholic Church, the Church of England (Anglican) and the Dutch Reformed Church, came to the country within a short period, driven by zeal to win souls for Christ.

The missionaries saw their main concern as the evangelisation of the indigenous people. The component of evangelism in the piety of the Dutch Reformed Church was instrumental in the establishment of the Dutch Reformed mission and church in Rhodesia (Zimbabwe). In this chapter the researcher will show that the relationship between the state of the day and the missionaries was cordial to the extent that the state actively promoted the Christian faith.

Emphasis will be on the main moments in history. These were firstly, the arrival of the missionaries and hunters, secondly, the arrival of white settlers in Matebeleland and Mashonaland and thirdly, the establishment of the Dutch farming community in Gazaland.

The author will show how a blending of the factors of language and culture with certain religious components of Dutch Reformed piety led firstly to the need for the establishment of the Dutch Reformed mission, and secondly, to the need for the establishment of the Dutch Reformed Church in Rhodesia.

1.1 The Dutch and their churches in South Africa

1.1.1 Two streams of thought exist in Dutch Reformed piety

In the introduction to this thesis the researcher stated that there were two main streams of thought, namely the evangelical and the orthodox, present in the Dutch Reformed Church in South Africa. It is necessary to summarise the historical events that led to this situation in order to understand how this happened.

A decisive development in the Dutch Reformed Church in South Africa was the arrival of a number of Scottish Presbyterian ministers from about 1820 onwards. The need for these ministers arose because South Africa was ruled by the British who did not like Dutch ministers being called to the colony from the Netherlands (NGK Archives, Minutes Cape Synod, 28th session dated 16th November 1857). The churchmanship of the Scottish Presbyterian ministers was acceptable to the Dutch Reformed Church in the colony, because they, too, were from the Reformed tradition, while the citizenship of these ministers was acceptable to the British authorities (NGK Acta Sinode re: George Fergusen dated 11th November 1879).

Notable among these divines, some of whom had received part of their training in the Netherlands, was Andrew Murray Snr. More famous was his son Andrew (1828 - 1917) Murray Jnr, who became the moderator of the Dutch Reformed Church in South Africa on six occasions. His first election to the moderamen was in 1862, when the church was engaged in the struggle with liberalism. At the two subsequent synods the choice fell on Dr P Faure.

This did not betoken any lack of confidence in the Reverend Murray, but was perhaps due to the feeling that he had identified himself somewhat markedly with one of the parties in the church (Du Plessis 1919:353).

Andrew Murray was chosen as the Moderator at the synods in 1847, 1857, 1867, 1873 and 1876 and as an Assessor in 1852, 1862, and 1880, when he suffered from throat trouble (ibid).

In 1834 Rationalism and Liberalism caused schism in the church in the Netherlands. Groen Van Prinsterer, the founder of the Separated Christian Reformed Church, believed that Liberalism would lead to atheism and revolution. Under the banner of Christian Nationalism, his motto was *In isolation is our strength*. He did not achieve much success in the war he waged against Liberalism during his own lifetime, although he greatly influenced Abraham Kuyper who succeeded, to a remarkable degree, in reaching his neo-Calvinist goals (Du Plessis 1911).

Kuyper insisted that all spheres of life exist by virtue of God's common grace, as distinct from saving grace (unpublished thesis, Prinsloo 1957:170), and this is built into the structures of creation and provides for Christian Nationalism in its various dimensions. He was a fighter for the separation of church and state. Kuyper eventually founded the Free University of Amsterdam at which many Dutch Reformed theologians were trained in the course of the following century. By the middle of the nineteenth century, these neo-Calvinist developments were being propagated and assimilated at the Cape.

The Murrays had personal experience of the church-state controversy in *the Disruption* that split the Church of Scotland in 1843. The great split in the established Church of Scotland when the Free Church of Scotland was formed by the secession of 474 (out of 1203) ministers on the 18th May 1843. The conflict centred on the demand of the presbyteries for a voice in matters of patronage (Cross 1974:410). Congregations wanted to call their own ministers and not have them appointed by the state or church hierarchy. Conservative members of the church demanded that devout ministers serve in the various congregations. The focus in theology was rather on the needs of people than the election of God. In these events *the evangelisation of mankind* received attention and brought the need for missions to the fore.

At the time both Andrew and John Murray were studying in Aberdeen (NGK Archives, Book Shelf 320224, Douglas: *Andrew Murray and his Message*, sd: 26). They had also encountered, firsthand, the rationalism of the church in the Netherlands (ibid 25-39) and they were well equipped to steer the Dutch Reformed Church in the colony through the critical period when Liberalism and state relations were dominant issues.

It did not matter that their evangelical piety did not logically fit into the Calvinist mould because the Dutch Reformed Church, although conservative, was not strictly Calvinist anyway (De Gruchy 1979:5). Although evangelicals dominated the church in South Africa, orthodox Calvinists coexisted in an uneasy relationship. Both factions within the church found a common enemy in rationalism and liberal theology.¹

Kuyper's theology is not the subject of this dissertation so it will not be discussed in depth. It is enough to state that it led to racial and gender discrimination based on religion and that this line of thought is still upheld by a small but vocal minority in Reformed theology (even smaller in present day Zimbabwe than in South Africa). A difference in world view caused a split in the Dutch Reformed Church of the Cape, and the Gereformeerde Kerk was born (NGK Archives, 8ste Vergadering Gereformeerde Sinode in die Kaap 12 Oktober 1852). This church adopted the neo-Calvinism of Kuyper². An important leader in the assimilation of these principles in South Africa was SJ du Toit, a *father of Afrikaner Nationalism*, who left the Dutch Reformed Church to form what became known as the *Dopper Kerk*. The theology of Kuyper has come under criticism from some quarters (Lubbe in NG Teologiese Tydskrif, Number XXXVIII dated 2 Junie 1996:258; unpublished thesis, Prinsloo 1957:55,170).

The *Dopper Kerk* was more strictly Calvinist, at least in the Kuyperian sense³. There were *Trekkers* who were also *Doppers*⁴, like Hendrik Potgieter, the first white person to enter Zimbabwe in 1836 (Zimbabwe National Archives documents and news cuttings

¹ A recent article on the subject is one by JJ Lubbe of the University of Stellenbosch called 'n *Bok vir Asasel? In gesprek oor 'n aanklag teen Abraham Kuyper*. NG Teologiese Tydskrif XXXV11 No 2, 2 Junie 1996.

² Many scholars have questioned the continuation between Calvin and Kuyper. In the earliest sources this is not a problem. It is accepted that Kuyper did follow in Calvin's tradition. *Hy het getrou in die spoor van Calvin gevolg*. (Lubbe 1996:258)

³ In Die Kerkbode dated 15th June 1911, du Plessis stated of the *Doppers* that: Hulle wou meer Kyperiaans dan Kuyper wees, meer Dordts dan Dordt, meer Calvinisties as Calvyn.

⁴ Originally the word *dopper* was used to signify the trekkers (Spoelstra 1994:172 -193). Spoelstra also believed that the schism did not come about because of missions, but because of the difference in the world view concerning *gelykstelling* (ibid 188).

about the Trekkers: No dates, NaV; TdM; BnD; AhV; DkTV). However, not many of the Trekkers came to settle in Zimbabwe.

By 1856, the independence of the Hervormde Kerk from the Cape church was plainly asserted. This church was declared the official church of the Republic (NGK Archives, *Synodal Report to the Cape Church dated 13th October 1857*; Ou Brosjures, Pamphlete, shelf 350224; Open letter from D van der Hoff: *Bevattende de aaleidende omstandigheden tot censuur, boete en bannesement 1854*).

Soon the church was challenged regarding the singing of hymns. As early as 1847 this matter had already been discussed at synodal level (NGK Archives Minutes of *De Zestiende Zitting 30 Oktober 1847*). The challengers believed that hymns, of which the words were not taken from the Bible, were better left out since they might split the church. The *Dopper* element broke away from the Dutch Reformed Church to form the Gereformeerde Kerk in 1859 (NGK Archives, Verslag en Handelingen, Algemene Kerkvergadering der Zuid Afrikaanse Republiek gehou te Potchefstroom 26-30 April 1859). This faction believed that the newly established *Dopper Kerk* was too liberal, and compared to the Cape Church, the Gereformeerde Kerk was extremely conservative.

As a result of these events there were now three white Afrikaner Reformed churches: Firstly, the Dutch Reformed Church (NGK), with its autonomous synods. Secondly, the *Hervormde Kerk* (NHK) which sought to be the true *Volkserk* of the Transvaal. This church regarded the Dutch Reformed Church as tainted by Scottish Calvinism and saw itself as more flexible in the tradition of Dutch Calvinism. Thirdly, the *Gereformeerde Kerk*, with their ultra-Calvinist theology.

Some of the members of the autonomous synods of the Dutch Reformed Church favoured incorporation into the Cape church while others desired ecclesiastical independence. Periodically, discussions would take place to gauge the possibility of unification between the churches. This matter greatly interested Andrew Murray. This

could not be otherwise as the first eleven years of his ministry were spent in self-denying labour among the farmers in the northern territories (Du Plessis 1919: 366). Andrew Murray witnessed the establishment and growth of autonomous synods in the Orange Free State, the Transvaal and Natal. These churches were separated from the mother church in the Cape by political boundaries only.

When after the South African War the boundaries were obliterated and the States were reconstituted as Provinces of the Union of South Africa, the unification of the churches became a scheme of practical politics. It was Andrew Murray, as a church statesman, who initiated the first steps in the direction of unification (Du Plessis 1919:366). At the synod of 1903, together with the Reverend JR Albertyn, he proposed that a commission be appointed to investigate the matter. There were two possibilities for unification: an organic union, by which all the churches became one body and held all property and funds in common, or a federal union that would secure only joint action (Du Plessis 1919:368).

The *Conference on Union* was held at Colesberg in 1905 and the various synods voted for a federal union. In 1909 the Council of Churches, as the governing body was known, once more proposed an organic unification but this was rejected (Du Plessis 1919:369). These events would make it possible for the Dutch Reformed Church in Rhodesia to form a regional synod in 1957.

According to De Gruchy (1979:6), the piety of Murray and the neo-Calvinism of Abraham Kuyper, the one intensely personal, the other more directly socio-political in significance, never came together in a creative synthesis. In fact it led to schism when SJ du Toit left the Dutch Reformed Church to form the *Gereformeerde Kerk* under the Reverend Dirk Postma in 1859 (Marais et al 1982:230).

The event that led to schism in the Chinhoyi Dutch Reformed Church, during 1995, was also instigated by members belonging to the *Gereformeerde Kerk*. These people believed that the Chinhoyi congregation of the Dutch Reformed Church had given up

its orthodox principles. This was denied by members of the Chinhoyi congregation who believed that orthodoxy was mainly concerned with allegiance to the Scriptural principle. On investigation it was found that Scripture was central in the life of the congregation and that the criticism was mainly about charismatic tendencies in the church (SMA Synod 1995).⁵ The evangelical stream was proved to be stronger than both the strictly Kuyparian or the emotionalism of the charismatic streams of theologies.

1.1.2 Dutch Piety is carried into the interior by the Trekkers

From about 1834 groups of *Trekkers*, who had grown disenchanted with the British administration, moved northwards (NGK Archives Pretoria, Archives shelf 350224, A Letter to the Right Honourable Lord Stanley, Colonial Secretary of State by Robert Atkinson, *Zuid-Afrikaan Office* Cape Town: 1842). Once across the borders of the Cape, the *Trekkers* passed beyond the jurisdiction of both the British administration and the Dutch Reformed Church.

The piety of these *Trekkers* was simple, direct and based upon a more literal application of biblical texts to the business of daily life. Their Christianity was the religion of the household. It was patriarchal rather than sacerdotal. The father of each family or leader of each group provided devotional services on a regular basis. The families together with their servants attended these devotional services (NGK Archives, Kerkbode: Dagboek van Van Rooyen 12th December 1884: 592; Interview Maria Pretorius, aged 94 years, 24th June 1998). This *model of worship* was characteristic of the evangelical strain as propounded by Andrew Murray. He wrote to his wife that the subject of parental and domestic religion may be more closely connected with ministerial success than one thought (NGK Archives, Bookshelf No 350224 *Murray in Douglas*, sa: 99).

⁵ In the schism in the Chinhoyi congregation of the Dutch Reformed Church the Moderator, AS van Dyk, stated that a unique Reformed character was more important than the outreach by this congregation, and had to be preserved at any cost (Meeting on 19th March 1997 at Chinhoyi with the Church Board).

There arose a vital phase in the lives of these people which was not shared by the official church. There were a number of attempts to unite the *Trekkers* with the Cape church, but these all met with failure. One way in which the Cape synod tried to keep in contact with the members of the church who had moved away was by circular letters and the church magazine. After two decades these circulars became a Dutch Reformed tradition (NGK Archives, Minutes Cape Synod: *Concept van Herderlijken brief goedgekeer, en De Kerkbode 17th November 1886*).

Half a century would pass before a feeling of responsibility would move the church in the Cape to do something tangible about the members who had moved out of South Africa. Until then, contact with the *Trekkers* was sporadic. Periodically deputations would be sent by the Cape synod. A third deputation went north in 1852. This time, perhaps because Andrew Murray was a member of the party, the relationship with the *Trekkers* was easier (De Gruchy 1979:6). By 1886, these deputations were welcomed by the *Trekkers* (NGK Acta Sinode 26 Zitting 16 November 1886:59).

Andrew Murray welcomed the opportunity to minister to his fellow people in the North. The *Trekkers* beyond the Vaal regarded the Church of the Colony with suspicion. Their chief objection was that the ministers were appointed and paid by the Government though a certain amount of freedom was allowed in the acceptance or refusal of calls.

The importance of the first trip that Andrew Murray took to visit the *Trekkers* in the North was that it allayed suspicion and led to expressions of confidence in the Dutch Reformed Church in the Colony. It also created a desire by the *Trekkers* to remain in corporate ecclesiastical communion with that body (NGK Archives, Book Shelf No 350224, Douglas sa: 62).

It is known that Andrew Murray used the time that he spent with the *Trekkers* to the full. Once he caught up with a group that had originally numbered 150 people. Within a fortnight 28 of them had died from fever. While he visited this group he not only

performed the burial services, but baptised some babies too. He also held services every night

On the second tour he wrote:

I was enabled to set forth Christ for the free acceptance of a simple faith with almost more plainness and earnestness than elsewhere. I did not, however, feel the reliance on God that I wished. I saw clearly that faith is a fight, and at moments I laid hold on the Lord, but alas! I am so little accustomed to crucify the flesh and really to believe, that I found it hard work, which will require much more strenuous effort, and more wrestling with God in private than I have hitherto given. It requires a person of more spirituality and habitual intercourse with God and heaven than I have, to travel this way, as there is very seldom the regular opportunity for private devotion, and there is nothing that can be a substitute for intercourse with God.

(NGK Archives, Book Shelf No 350224; Douglas sa :65).

Each year from 1849 to 1852 Andrew Murray spent his annual leave of six weeks among them. Thereafter he visited the *Trekkers* as frequently as he could (NGK Archives, Book Shelf No 350224; Douglas sa: 60). As a result of a heavy schedule he seriously damaged his health (Du Plessis 1919:414). The warm interest that he felt towards the farmers in the north continued even after he ceased to be their minister when a minister from Holland was sent to live among the *Trekkers* in 1853.

Also, as a South African patriot, he was ready to set pen to paper in their defence whenever it was necessary. Two examples of instances in which he defended the *Trekkers* were, firstly, an article in the *Catholic Presbyterian* dated November 1879 with the title: *On Church in Transvaal*, in which he wrote that:

Among the thousands who left the colony (in the Great Trek) there were not a few who were earnestly religious men, and the most carried with them some respect for religion. According to the Dutch Church almost all who have reached the age of sixteen or eighteen had been admitted members of the church. The preparation for admission to membership had been the great means of keeping alive, in the scattered population in the Colony, the desire to be able to understand the Bible and attain the needful religious knowledge...in the thousands of wagons that crossed the Orange River, there were but a few that

did not carry a Bible and hymn book. In their encampments, as they moved along, the Sabbath was observed and the religious services held.... In one respect the Christianity of these men could not have passed muster. Calvinistic Presbyterianism has always been especially fond of the Old Testament. It is no wonder then if we find these comparatively illiterate, though God-fearing, men not able to distinguish very clearly between the relation of Israel to the heathen in Canaan, and their own to the savages, by whom they saw themselves surrounded, and yet many of them were willing to have the heathen taught. The difficulties which have more than once arisen with the missionaries have not always had the origin in the refusal to allow the black man to be taught, but in the political interest from which it is impossible to separate the mission work. (Murray in Du Plessis 1919:417)

Murray was strongly opposed to the annexation of the Transvaal by Britain and wrote petitions to that government to no avail. In these he used arguments based on religion for he was naturally averse to participation in any course of action which had a semblance of party politics. The British government, misinformed by its representatives in South Africa, refused to believe that the deputations interpreted the views of the majority. They believed that the *Trekkers*

were unable to defend themselves against the menace of the native tribes within their borders and that this weakness jeopardised the supremacy of the white race in the whole of South Africa. (Murray quoted in Du Plessis 1919:415).

Missionaries saw the Christianisation of the blacks as part of the solution to the conflict. Meanwhile the situation became more intense over the next decade. Many politicians and scholars believe that the failed Jameson Raid which had been launched from Rhodesia on the 29th December 1895 accentuated the cleavage between *Boer and Brit* (National Archives Harare, Special Report from select committee on British South Africa, 5th February 1897; Document C 9343 South African Republic. Correspondence relating to claim of the SAR for damages on account of Jameson's Raid June 1899, 33p; Rolin 1913:294). Sir Hercules Robinson, governor of the Cape and High Commissioner for South Africa, believed that this event was indirectly the cause of the South African War (1899 - 1902).

A second example of how Andrew Murray defended the Boers (*Trekkers*) was when he wrote an *Appeal to the British People* (Murray 1899), to implore the British not to make war on the 'youngest and smallest of its free states', but this was largely ignored (Du Plessis 1919:427).

The relationship between Andrew Murray and the Boers (*Trekkers*) served a special purpose in that the relationship was a means by which the influence of his evangelical piety was carried into the interior and later into Rhodesia. The core of the evangelical piety was its missionary dimension. This is the strain of piety that was carried into Rhodesia.

1.1.3 The missionary dimension as a characteristic of Dutch piety

The theology and practice of the Dutch Reformed Church had been influenced by a great deal more than the authentic teaching of John Calvin. The original Dutch Calvinism at the Cape was affected by Liberalism⁶ then transformed by Murray's⁷ evangelism. Members of the church saw humankind in a different light. Salvation was obtained through faith in Jesus Christ. This meant that missionaries were needed to preach and teach the Christian faith.

In 1862 the Synod of the Dutch Reformed Church in the Cape elected Andrew Murray as their moderator, a position he was to hold for more than half a century. He greatly influenced the Dutch Reformed Church. The church was also influenced by the neo-Calvinism of Abraham Kuyper, though Kuyper's influence was much more dominant in the *Gereformeerde Kerk* in the Transvaal.

⁶ There were a number of court cases in the Cape in which the Dutch Reformed Church had been involved. Re: Kerk Ordonnansie van 1843; the Reverend JJ Kotze about his interpretation of the Heidelberg Catechism; the Reverend TF Burgers about his rejection of the existence of Satan.

⁷ Andrew Murray Snr, Andrew Murray Jnr, John Murray (Brother of Andrew).

Because of the strong influence that Kuyper's theology had on the Afrikaans churches in South Africa - not so much on their piety but on their political thinking - these churches would at a later date give support to the Nationalist policy of separate development. It is against this background that the evangelical zeal of Andrew Murray must be seen. He would receive some support for missions, by people who thought that missions meant bringing the Gospel to the heathen who lived in countries that were far away (NGK Cape Synod 15th session, 4th November 1873; Spoelstra 1994:188,189).

It was this world view, together with the use of different languages, which gave rise to the existence of Dutch Reformed churches alongside missions in Zimbabwe.

The Synod of Dordrecht had already accepted the concept of missions in 1610 and had propagated it throughout the Netherlands:

En aangesien alle opregte Christenen van wege de liefde, die se schuldig zijn tot haren naasten saligheid, en van wegen den yver, om Godts eere onder de menschen te verbreyden, gehouden alle middelen aan te wenden, die daer tot dienen...sijn tot voortplantinge des H.Evangeliums in die Landen.

(Message of the Synod of Dordrecht to the States General of the Netherlands with reference to mission work, 27th May 1610).

Already there were many other missions at work in Africa; for instance, the Moravian Mission, the London Missionary Society and the Paris Evangelical Missionary Society (Du Plessis 1911:81,272-283,310). However the Dutch Reformed Church that had previously belonged to the *Classis von Amsterdam* was slow to activate a vigorous missionary outreach, although they had a mandate to do so according to the *Message from the Synod of Dordrecht*.

This changed when Andrew Murray came on the South African ecclesiastical scene. The Dutch Reformed Church, led by the thinking of Andrew Murray, began to feel that it had a God-given commandment to spread the Gospel and win souls for Christ (NGK Archives 4de Zitting Synode Kaap 15 Oktober 1852) and not only administer the *Word of God* to converted members of the church.

The Dutch Reformed Church also believed that the object of mission was not determined by race or colour. Their own churches in the Cape Province consisted of people of mixed races at the time (NGK Archives, Minutes Cape Synod re: *to minister sacraments to all racial groups*, 6th November 1857; Report by permanent commission to Cape Synod, 26th session dated 13th November 1857).

The Dutch Reformed Synod of 1852 had passed a resolution that annual collections should be taken in the congregations to promote their missionary endeavour. Andrew Murray was a committee member and instrumental in passing the resolution (NGK Archives Minutes Cape Synod 4th session 12th October 1852). The following synod marked a distinct point in the history of Dutch Reformed missions. The *Commissie voor het Zendelings Wesen* that had been appointed in 1852 presented a report to the general synod which stressed the fact that there were no missionaries or money, so they could be of little effect (ibid). The commission recommended that a forward movement should be made and a new work should commence somewhere in the north.

This recommendation was not well received and the Reverend Van der Lingen of the Paarl congregation proposed that the four persons on the committee should be entrusted with the task of carrying it out. At that time the Cape synod was more concerned with bringing the Gospel to people within their areas who had not yet accepted Christianity. For two decades the Inland Mission was a priority of the Cape synod (NGK Archives, Minutes Cape Synod, 25th session 18th November 1873: *Binnelandshe van Buitelandshe Zending geskei*).

Foreign missions were hardly discussed until Andrew Murray pointed out that missions were an ecclesiastical responsibility (NGK Archives, Minutes Cape Synod 15th session, 4th November 1873: *Broederlijke Onderhoud, die wêreld en die kerk*). In 1890 the Cape Synod appointed Murray as one of a committee to find a *modus operandi* for the mission work of the Dutch Reformed Church (NGK Archives Minutes Commission for Missions 21st October 1880). His evangelical zeal would remain a characteristic of his ministry, until his death on 18th January 1917. It was because of this zeal that both the mission and the church were established in Rhodesia as parallel ministries.

1.2 Main population groups in Zimbabwe: Objects of mission

1.2.1 *The indigenous people*

In the earliest years of the Christian era established churches in the north of Africa were unable to expand southwards because of the desert and the threat from the Islamic conquerors (Mudenge 1989:7). According to the Zimbabwean school history books (Moyana & Sibanda 1984), the Bushmen (San) reigned supreme in this country at first. They were nomadic hunters and have left many paintings on cave walls throughout the country.

The black people, originally centred round the African great lakes, slowly moved southwards. This movement was ultimately to spell the doom of the Bushmen (San). By 800 AD the Tonga and the Tavara people had settled in the Zambezi Valley, and the Karanga in what is now known as the Masvingo Province (Mudenge 1989:21).

The name Shona was first used by whites and the Ndebele people south of the Limpopo. The Shona collectively called themselves the Karanga. The leader of the Karanga was the Munhumutapa, and his kingdom stretched from the Gwaai River to the Indian Ocean. Some Zimbabwean historians believe that when the original inhabitants left or were annihilated, the Karanga moved in and assimilated the conquered into what was their own Empire (Adu Boahen 1990: 83, 92, 102; Mudenge 1989; Randles 1979).

In 1511 the Portuguese soldiers defeated the Moslem rulers around Sofala and replaced the Moslem *bazaars* with their own settlements up the Zambezi River. These Portuguese settlements had a clear place in the economy of the *Estado da India* and of the Portuguese Empire as a whole. They provided a market for the many kinds of cloth woven in Portuguese India and this they traded for the much sought after gold and ivory. The Portuguese built fortresses all along their trading route.

These were called feiras. A feira held a small garrison of twelve soldiers. The fortress also provided an enclosure for a small church, that like the fortress itself, was built of stone and clay and had a thatched roof. Clearly the priests constituted an essential part of the gold or military expeditions. (Rea 1977:13).

Very little lasting impression was made by the efforts of these isolated missionaries and priests (unpublished honours article, Pretorius 1989:4, 5). It was the policy of the Roman Catholic missionaries of this period to seek first the conversion and the baptism of the rulers of a nation in the hope that this would lead progressively to the Christianising of the nation as a whole (Adu Boahen 1990:95). In this incident the Mwene Mutapa accepted baptism. He underwent catechism instruction, but later became influenced by the Arab traders and had the Jesuit missionary priest Gonzalo da Silveira murdered (National Archives DPMAC VII., 437, Baptism register Mozambique: Padre Andre Fernandes to the Brothers of the College of Goa November 1559; Theal 1902/1964:63).

This event halted all mission work by the Catholic Church in South Zambesia (Zimbabwe) for two centuries. In August 1607 the kingdom of Munhumutapa entered into an agreement with Portugal in which mining rights were granted to the Portuguese (Mudenge 1989:201-245). However the power of this kingdom was waning and on the 24th May 1629 the Kingdom of Munhumutapa became a vassal of the Portuguese (Mudenge 1988:278;Theal 1902/1964, Volume 3:290-292).

Before the turn of the nineteenth century, the African tribes in Central Africa had not yet consolidated their power, and many different tribes lived inside the territory that became known as Rhodesia. This did not mean that life was totally chaotic, or that the Shonas were cut off from the rest of the world. Raiding and warfare did not destroy the Shona societies, and peaceful coexistence was the rule, not the exception (Mudenge 1989:77,119; Dachs 1973:26).

Traders used the same trade routes as did the indigenous peoples and some Shona people who went to South Africa to visit the gold and diamond mines. Because of the

contacts made between these population groups the Shona people were aware of the Christian faith even before the missionaries arrived in Rhodesia. The missionaries on the other hand, failed to understand the strength or nature of the religious feeling that cemented the indigenous traditional social structures together (Mudenge 1989:119-154).

The missionaries wished to teach the indigenous people what they perceived to be a better way of life by imparting the message of salvation to all those who would listen to the Gospel. They knew that accepting the Christian faith (or any change of a religion) always has social implications that make the transition difficult for those involved. The missionaries also knew about the failures of the Catholics in 1560, 1577 and 1652 and this made them determined to succeed (Mudenge 1989:119-154).

In about 1822, a group of Ndebele broke away from Tshaka's Zulu nation in South Africa. Mzilikazi was the leader of this group.⁸ Drought drove them westwards along the Olifants River. The Zulus and Boers later forced them into Matabeleland where they conquered the Rozvi (a Shona tribe) who inhabited the area. By the 1860's Mzilikazi claimed that his power extended over the whole region and that the Shona tribes had become his vassals (Bhebe 1985:9).

Robert Moffat, a missionary from the London Missionary Society of South Africa, paid his first visit to Mzilikazi in 1835, and two years later was granted permission to set up a mission among the Ndebele people (Bhebe 1977:31; Boggie 1940:10). This might have been because Mzilikazi had heard of the instance when Moffat had saved Mothibi and his people from the Mantatees in 1823 (Du Plessis 1911:159).

One reason the early missionaries preferred to work for the London Missionary Society was because it had what they believed was a non-sectarian character.⁹ In 1857 Dr David Livingstone wrote in his *Missionary Travels and Researches in South Africa* that

⁸ The spelling of Tshaka and Mzilikazi as opposed to the 'Shaka' and 'Moselekatse' and other versions are taken directly from the author Ngwabi Bhebe, Professor in History at the University of Zimbabwe.

⁹ In modern language this term would be interdenominational.

I should have accomplished my project of going to China as a medical missionary by my own efforts, had not some friends advised my joining the London Mission Society, on account of its unsectarian character. It sends neither episcopacy, nor Presbyterianism, nor independency, but the Gospel of Christ to the heathen. This exactly agreed with my ideas of what a missionary society ought to do (Boggie 1940:10).

From this quotation and others like it, we see that the factor of evangelism was most important in the piety of the missionaries of the nineteenth century. However, to the indigenous people, the missionary and his wagon became a mobile *feira*. The missionaries' general attitude towards the indigenous people with regard to religion and their culture was not very different from the Portuguese traders a century before. John MacKenzie, a missionary with the London Missionary Society at Inyati in Matebeleland, displayed the missionary attitude towards the indigenous people of the time when he wrote that:

(t)he Ndebele as their forefathers were, are proud, superstitious and ambitious, very fond of plundering, kidnapping and anything else that may enrich, feed and ornament them, without their being obliged to work for it (MacKenzie 1871:334; Zimbabwe Archives MzB; MzA).

Another missionary at Inyati, TM Thomas, believed that Satan was the ruler of the country and that progress of work such as the missionaries did, would be slow (LMS 1873:179; Bhebe 1977:32.).

However, the attitude of the missionaries was soon to change when the missionaries began to work closer with the indigenous people (see Gundani 1995:22-37). In 1887 when the Jesuits once more entered the country previously known as the Kingdom of Munhumutapa, they sought an audience with Lobengula, the Ndebele King. He told them that he was satisfied with the work done by the London Missionary Society. From various accounts it seems as if the Jesuits soon began to acquire something of a reputation for themselves because Lobengula relented and gave them Empandeni as their field of work (Dachs & Rea 1979:21).

A hunger to win souls for Christ was a driving force in the lives of the missionaries. Evangelism was the core of the piety of the missionaries. This was the case whether the missionaries were Protestant or Catholic. The existence of an inland mission to poor whites proved that the objects of mission did not necessarily have to be black or coloured (NGK Archives minutes Cape Synod Mission Commission, 17th session, 7th November, 1873: *Scholen voor landelike bevolking, arm lede onder onzer kerk*). The priority was to Christianise the person who had not yet been converted.

In this history piety was brought to Rhodesia in two parallel streams. To the indigenous people by the different mission societies, one of which was the Dutch Reformed mission, the other by the *Trekkers*, who were traders, settlers and hunters. Both streams were strongly influenced by the piety and ministry of Andrew Murray as will be illustrated.

1.2.2 Some white opposition to missions amid enthusiasm to propagate Christianity

The basic reason that Dutch and English settlers alike resented the presence of some of the missionaries was because the missionaries not only evangelised the indigenous people, but also took their side in the struggle for justice, rights and land. For instance, between 1810 and 1834 the indigenous people had plundered the colonists of 54 204 head of cattle, 1 164 horses, stolen property worth £121 101,00 and there were 348 acts of robbery. Very little was recovered and no compensation was paid (NGK Archives, Ou Brosjures, Pamphlete en Briewe, Shelf 350224: *Letter on the Late Events at Natal to the Honourable Lord Stanley, Colonial secretary of State by R Atkinson, Wale Street, Cape Town 1842: 7-9*).

To interest frontier farmers in missions at a time in history when the Afrikaner was already fighting for economic and cultural survival was an extremely difficult task. In 1857 the Cape Synod departed from the plain sense of the Word of God and it was decided that, though not desirable nor Scriptural, but due to the weakness of some that

(t)he members from the Heathen be received and absorbed into our existing congregations wherever possible.... If this is impeded by the weakness of some.... the heathen should still enjoy the Christian privileges in a separate building or institution (NGK Archives, Synod Resolution, 13th October 1857).

In an ironical way, this permitted separation gave new impetus to the outreach by the church.

1.2.3 Up to 1891 most attempts to establish Christianity in the interior failed

Although this thesis is only concerned with the activities of the Dutch Reformed Church, it must be mentioned that other missions were also present in the country. To the early missionaries the whole world was divided into two groups, those who knew Christ and those 'who were lost'. There was a genuine concern for the 'lost souls' (Bosch 1980:120).

The development of missions to the Shona people may be divided into two periods. Up to 1883 the Dutch Reformed Church, the Paris Evangelical Mission Society and the Swiss 'Mission Vaudoise' laboured to promote Christianity among the indigenous people (NGK Archives, *Conferentie van der Fransche Zendelingen 14de Zitting Kaap Sinode, 3de November 1873*). From 1883 - 1894 the Berlin Mission Society and the Dutch Reformed Church sent missionary expeditions into the country (Du Plessis 1911:211-218) that resulted in the founding of the Morgenster Mission Station and the Chivi Mission.

As early as 1849 Andrew Murray had used his annual holiday of six weeks to go to the Transvaal and do missionary work among the white and coloured people who lived there (Douglas sa: 89; Choy 1978:46). He was fired by a zeal to win souls for Christ. His only regret was that he could not do more, nor did he have as much time as he would have liked for the preparation to evangelise the people there. His own congregation had to have priority in his life, although missions remained dear to his heart. He wrote that

(o)mstandighede maak meer studie en voorbereiding egter onmoontlik. Kon ek maar die gewoonte aankweek om so na aan die Heer te leef dat ek voortdurend in sy teenwoordigheid verkeer! Dan sou meer studie en voorbereiding nie nodig wees nie! (Choy 1978:48).

Andrew Murray not only visited the northern 'mission fields', but was instrumental in sending people to work there as well. He also collected goods (and goodwill) for the missions. On the 25th November 1864, when Stephanus Hofmeyr left the Stellenbosch Dutch Reformed Church for the Zoutpansberg, Murray was there to wish him well. Murray also supplied Hofmeyr with mules and a wagon (Hofmeyr 1890:31).

In 1865, Stephanus Hofmeyr arrived in the Zoutpansberg to establish the Dutch Reformed Church mission of Goedgedagcht. Although the conversion of the Venda and Sotho was his main task, he wrote to the Synod about the people in Mashonaland (NGK Archives, minutes Cape Synod, 24th session 12th November 1883).

Murray wanted the church to send missionaries to Mashonaland and had kept on asking for help until his health deteriorated (NGK Archives, minutes of Cape Synod, Rapport by Hofmeyr 12th November 1883). Andrew Murray was the moderator of the Synod and Hofmeyr's request was heard sympathetically (NGK Archives, Cape Synod 24th session 12th November 1883; Hofmeyr 1890:451; Van der Merwe 1953:6,9). Unfortunately not much could be done to help at that stage as all the Dutch Reformed resources were involved with the inland mission among the coloured people in the Cape Province.

For many years the main burden of the mission to these people was borne by Gabriel Buys who had volunteered for the work during a revival meeting in Hofmeyr's congregation (NGK Archives, minutes Buitelandsche Zending commissie 1894:5). The Buys people were partly African. They had descended from Coenraad Buys and his Khoi, Xhosa and Ndebele wives.

The Buys people, while never forgetting their Afrikaner descent, became Africanised. Several Buys people became Christianised and in 1872 Gabriel Buys set off for

Mashonaland, and remained there until 1876. He was fired by the same missionary zeal as Hofmeyr. He supported himself by hunting and kept himself busy with preaching the Gospel (NGK Archives, Rapport by J H Hofmeyr, a member of the mission commission, 27th September 1894; Dachs 1973:28).

Meanwhile Hofmeyr tried to encourage other missionaries to help with this work, which was carried out solely by Buys and Africans.¹⁰ He sent Simon Buys and a Sesuto evangelist to reassure the Shona people that someone would come to work among them (Du Plessis 1911: 285; Hofmeyr 1890). Meanwhile, at Stellenbosch and Goedgedacht in the Cape Murray had started special prayer groups, a *Bijbel en Bid vereniging* (1883), a *Priestly Prayer Union* (1884) and an *Intercessory Prayer Union* (1886). The latter was charged to petition the Lord to make missions possible (Du Plessis 1919:358; Louw 1953:13).

In 1877 a group of missionaries was captured by Lobengula's warriors who brought the missionaries to Gubulawayo (Bulawayo), the king's court. These captured missionaries belonged to the French Calvinist Mission Society, which was part of the Paris Mission that had links with the London Missionary Society. The missionaries had been encouraged by these societies to start their missionary activity in Southern Africa (NGK Archives *Conferentie van de Franche Zendelingen 14de Zitting Kaap 3rde November 1873*). A remarkable Frenchman called Francois Coillard led these captured missionaries.

The missionaries were captured and taken before the Ndebele King at Gubulawayo for various reasons, one being that they had not brought arms for sale to the Ndebele people. The Shonas did not realise that missionaries were not supposed to sell guns and were angry because no arms had been brought by the missionaries (Du Plessis 1911: 324). Coillard was frightened by this incident and his later accounts of the event were melodramatic and hysterical (Bourdillon in Dachs 1973:30).

¹⁰ There were a number of evangelists that worked in Banyailand. Among these were Miga, Josua, Sagaria, Molele (Millard 1994:150-152, Louw 1953:13).

The group had the distinctive feature that four of their members were Sesuto evangelists, two of whom had been sent to help by Hofmeyr of *the Zoutpansbergen Zending* (Du Plessis 1911: 322, 323; Weller and Linden 1984: 26). Coillard, with Simon, Jefta and Michael Buys had come on a Dutch Reformed Church mission expedition to the Shona people. Coillard and the other evangelists stayed in Gubulawayo for three months before being deported by Lobengula. During their forced stay at the Ndebele king's court, they met some Lozi refugees who had come from Zambia. This meeting was to prove fruitful as Coillard later went to work at Lozi (Du Plessis 1911:329; Weller & Linden 1984:27).

This disaster set back the mission plans made by the Protestants and led to the nervousness of the missionaries, but the events did not deter Gabriel Buys' zeal. In 1883 he set out with the Sotho evangelist, Petrus Kolkodo, for Banyailand. They preached and taught the children the alphabet until in July a conflict arose between Zimuto's people and the Afrikaans field-cornet, F Grobler of the Waterberg.

The conflict arose when Grobler accused the people of Zimuto, a local chief, of theft. Grobler summoned Gabriel Buys and the other Christians to his camp because he planned a raid in retaliation. Although Buys and the Christians did not want to heed Grobler's call, they eventually did so after eight days. Gabriel was killed in the fight that took place (NGK Archives, *Synodale Commissie over Zending wesen Anno 1883: Referent Andrew Murray, Gabriel Bijs 'n martelaar der Zending en bevestigd dat het bloed der martelaren het saad van der Kerk is: 2*).

There could be no missionary work for some time after this episode. It was unthinkable to the indigenous people that Christians could abandon the people they wished to reach, even under the most trying circumstances. Because of Gabriel's death, the whole Buys family dropped out of the picture, as Gabriel Buys had been the driving force behind the mission movement since 1872, and there was no one else to carry on the work (Bourdillon in Dachs 1973:30,31).

1.2.4 In 1886 and 1887 prayer groups pray for missions and send evangelists to Banyailand

In 1886 and 1887 the prayer groups in Stellenbosch and Goedgedacht which were influenced by Murray's evangelical zeal, decided to send African evangelists to Banyailand. The African evangelists crossed the Limpopo to preach the Gospel, and in 1888 two of these evangelists, Johannes Madima and Samuel, set out with their families to found a mission at Marungudzi in the lowveld. Before they could settle, drought drove them back to South Africa. Meanwhile the Cape synod had also proposed that Sam Helm should go to Mashonaland. A great deal of preaching was carried out by these evangelists who later joined up with two German missionaries, Schweltnus and Knothe (Weller & Linden 1984:28).

These African evangelists paved the way for the missionaries that came later and made the Gospel more acceptable to the indigenous peoples of Matabeleland and Mashonaland. On the whole, these evangelists had a friendly reception, and returned with the encouraging news that the Shona people wanted to hear the Christian message (NGK Archives, minutes of the Cape Synod Acta Synodi 1897:8).

1.2.5 In 1891 AA Louw is ordained for the mission in Mashonaland

1.2.5.1 AA Louw establishes Morgenster

Although a number of missionary expeditions were sent to minister and preach in the interior, no permanent mission was established until the Reverend Andries Adriaan Louw was dedicated for this work on 30th March 1891¹¹. Rev AA Louw presented himself for this mission and was dedicated by the Cape Synod. The synodal commission which was directly responsible for sending Louw, the *Buitelandse Sending Kommissie*, thus became the first organisation to represent the Dutch Reformed Church in Mashonaland.

¹¹ He was ordained in 1894.

AA Louw was a nephew of Andrew Murray. In an article in the church magazine, *Die Koningsbode*, he wrote of how the Lord had called him, through the influence of Murray, to go to Rhodesia (Louw 1953:212). He also believed that God had answered the prayers of the people in Stellenbosch and Goedgedacht, in which they had petitioned for the mission¹².

AA Louw's major achievement was the establishment of the Morgenster mission station in Mashonaland. Here his services were mainly, though not exclusively, confined to the members of his own (black) congregation, as he often addressed multi-racial audiences in the vicinity (Van der Merwe 1953:22). In 1936 a white congregation was established in Fort Victoria and until then the Reverend AA Louw ministered to both black and white people in the area.

1.2.5.2 *Schools and a hospital are established at Morgenster between 1892 and 1908*

The Reverend Louw considered Morgenster to be the Dutch Reformed Church mission headquarters in Rhodesia, and started a school there in 1892 (Van der Merwe 1953:19). During the Ndebele rising in 1895 this mission also ministered to the Europeans while they were in the laager at Fort Victoria. In 1900 a boarding school for European children was opened. This school was transferred in 1904 to *Spes Bona*, a farm owned by Mr Johnson (Van der Merwe 1953:22; Olivier 1949:21).

In 1894 Dr John Helm established a Leprosium at Morgenster. He had attended the seminary at Stellenbosch, together with his brother, SP Helm. He did his medical training in Scotland and then came back to Africa to work on the mission field.

Both brothers, as missionaries, were destined to do pioneer work for the Dutch Reformed Church. Sam Helm went to work at Morgenster between 1892 and 1894 and

¹²

By 1928 Andrew Murray's Prayer Union already numbered 800 (*Koningsbode* dated April 1928:117).

was then transferred to the mission in the Zoutpansberg, while John Helm became the first medical Dutch Reformed Church missionary in Rhodesia. In a monograph about John Helm, Retief (1951:10) wrote that

John was baie bewus van sy roeping tot die sendingveld. Met sy deeglike voorbereiding en minsame karakter kon hy 'n naam en fortuin vir homself gemaak het as hy in Suid Afrika gebly het. Maar so 'n gedagte was nooit by hom nie. Met sy afsondering op Stellenbosch sê hy: 'Op die roepstem van die Here gaan ek na die heidenwêreld, met die voorname om eers sendeling te wees dan dokter'.

From this and other quotations we gather that his zeal for missions was the driving force in his life. The spiritual life of his patients always came first and they were never merely medical cases.

Hy het die gewoonte gehad om sy pasiënte aan te moedig, op te beur en vir hulle te bid sodat hy die geestesgesteldheid kon skep wat mees bevorderlik was vir hulle herstel (Retief 1951:16).

His presence at Morgenster was a great comfort to the Reverend AA Louw on whose shoulders rested the burden of establishing a mission in a country without an infrastructure. Dr Jamieson, the administrator of the territory, had granted the mission 6 000 acres in 1892 on which to establish the mission station, and Mugabe the chief of the Banyai, allowed Louw to build where he pleased. The relationship between Louw and Mugabe remained cordial until Mugabe's death (NGK Archives, Acta Sinode 1894:5).

1.2.6 *White hunters and miners*

It was not only missionaries and traders who were interested in the area north of the Limpopo River. The concentration of wildlife attracted hunters to South Zambezia. Even before the Boer republics were established in the north of South Africa, hunters had travelled far into the interior after buffalo, lion, elephant and other big game. To

these Boers, hunting was an ordinary event in their lives and they did not think it necessary to keep journals about the trips into the interior like some of their English counterparts did. Verwimp (1939) and Le Roux (1939) mention some of these Dutch hunters. Their names also appear in *The Zambesi Mission Record* as the following quotation shows:

Lang Willem en Daniel Prinsloo, Piet du Preez, Herman Potgieter, Christian en Lourens de Beer, Paul Zietsman, Christoffel Snyman en Cornelius van Rooyen is maar 'n paar name van jagters wat onder die Afrikaners bekend is. Maar die drie beroemdste is kommandant Jan Viljoen, Petrus Jacobs en Marthinus Swartz, manne wat deur hul uitvermoë en jagtersvernuf en -kennis die agting van sowel Boer as Engelsman afgedwing het. Die gebied Masjionaland het vir hulle tussen die vyftiger en tagtiger jare van die vorige eeu al 'n tweede tuiste geword, en Viljoen se kleindogter, Maria Viljoen, wat op die 13de September 1871 aan die Umyati Rivier gebore is, waar daar tien huisgesinne op jag was, het sonder meer die land as haar enigste beskou, en het haar later in die omtrek gevestig (Verwimp 1939:42; London Missionary Society [Zambesi Mission Record] 1901:11; Le Roux 1939:79).

We see that by the turn of the century, there were many South African hunters present in the interior. It is documented that the Dutch hunter and *Trekker*, Andries Hendrik Potgieter, first penetrated the country in 1836 and then made sporadic visits to the area north of the Limpopo River (National archive documents: NaV; T dM; BnD; A-HV; Hlo; SA; HbK; PF & F; MMJ; S-1; DkTv). The granddaughter of Cornelius van Rooyen, Joey Edwards, lives in the Chinhoyi district and possesses some of Van Rooyen's journals and articles, which attest to the fact that he lived in the country with his family, before 1874.

As already stated in this thesis, the piety of the *Trekkers* was simple and direct. It was based on a literal application of biblical texts to the business of daily life. It is certain that most of the *Trekkers* carried their Bibles with them¹³ and used them daily in their devotions. Some descendants of these *Trekkers* still live in Zimbabwe and possess the family Bibles that belonged to their grandparents. These Dutch Bibles were regarded

13 There are some family Bibles in museums around the country dating from the middle of the nineteenth century. Cornelius van Rooyen's Bible is in the possession of the Edwards family in Chinhoyi.

as precious, for they contained not only *the Word of God*, but also a record of important events in the life of the family. This is understandable if we remember that there were no registry offices in the interior.

On their return to South Africa, some of the hunters told tales of riches to be found in Rhodesia. For example, the Eldorado gold mine was started by the elephant hunter Arthur Eyre in 1890 and was the richest gold mine at the time. Hartley, another famous hunter, discovered gold in abandoned mines while hunting elephants (National Archives Harare: SA F-4; Oosthuysen 1980:5; Bhebe 1977:35, Louw 1953:59;). These tales of riches attracted prospectors and miners to the country. It was the mining potential that attracted Cecil John Rhodes to Rhodesia, but it was the piety of missionaries and *Trekkers* that would offer the building blocks of society.

That the relationship between the Dutch hunters and Lobengula was cordial may be gathered from the fact that, as far as may be ascertained, Lobengula never raided the Boers. An agreement between Mzilikazi and the *Zuid Afrikaans Republiek* in 1853, known as the Grobler Concession, allowed the hunters to enter the country without fear (Preller Deel 2, 1930:213; Potgieter & Theunissen 1938:92). Lobengula honoured this agreement made with Grobler until his fall (Olivier 1946:8; Preller 1930:184).

Thomas Baines and John Lee as representatives of the South African Gold Fields Exploration Company, were granted a mining concession in 1870 to mine gold between the Gwelo and Hunyani Rivers (Zimbabwe National Archives, Document references: BnD;BnR) and in 1872, 1881 and 1890 the South African republics gained other concessions to enter the country.

There was a scramble for the mineral wealth (Louw 1953:60). Both the Boers and Rhodes' party wanted the monopoly to mine inside Rhodesia. The British South Africa Company (BSACo), led by Rhodes, repudiated the agreement called 'The Adendorff Concession' between the indigenous people and the Boers,. The BSACo had by this time already obtained the Rudd Concession, which gave them mining rights within

Rhodesia (National Archives of Zimbabwe, British Government Publications: C 5488; C 6645; C 7171; National Archives Pretoria: R63,43,88).

Historical research has resulted in a better understanding of these concessions. The Boers had apparently signed the Adendorff Concession with the Shona people while the British South Africa Company had signed their Concession with the Ndebele people (National Archives Pretoria R63, 43, 88; Beach 1986:55-63). The misunderstanding was a result of the prevailing viewpoint held by most Europeans that all blacks belonged to one tribe or kingdom, or at the very least had one ruler over them all.

1.3 The arrival of white settlers in Matabeleland and Mashonaland and the need to establish churches in the country

1.3.1 The first settlers and their chaplain

Many historians take the signing of the Rudd Concession as the start of the colonial era in Rhodesia (Weller & Linden 1984:200; Bhebe 1977: 39). These historians believed that the Ndebele King did not understand what the implications of the Rudd Concession would be. In contrast to this, Hugo Söderström, a historian of the Lutheran church in Zimbabwe, writes that Lobengula knew perfectly well what his actions meant but had no choice in the matter as he had faced triple threats; from the Zulus, the Boers and the British. Of these three, he preferred the British gold seekers (Söderström 1984: 3-62).

The British South Africa Company under the leadership of Cecil John Rhodes, prime minister of the Cape, had not only obtained the mining concession from Lobengula, but also a British Royal Charter. This gave the company the right

to construct railways and telegraphs, to promote trade and colonisation and to develop the mineral and other concessions in the lands north of the Limpopo (Tanser 1965/74:17)

A Pioneer Corps was trained and this was accompanied by a police force. This Pioneer Column reached the place that was to become Salisbury, the capital city of the country, on the 12th September 1890. The Pioneer Corps and the police both had Anglican chaplains attached to them. The Reverend FH Surridge had been offered the post of chaplain to the Pioneer Corps, but this appointment was not popular with the Bishop of Bloemfontein, who licensed Surridge to officiate 'only in any part of South Africa which did not touch any other existing diocese' (Tanser 1965/74:38).

This injunction prevented Surridge from active participation in ecclesiastic work. After his term of service, Surridge resigned and sailed for England. He went on a lecture tour in which he described the march to the interior and reported that Rhodesia would soon have an influx of settlers.

1.3.2 The factors of language, education and evangelisation are important components of nineteenth century piety

The chaplain appointed by the Bishop of Bloemfontein to succeed Surridge and to minister to the police force, was Canon Francis Balfour who soon found that he had little in common with either officers or men of the police. He did not adapt kindly to the rougher elements among the policemen, and as soon as he could, he resigned his post (Tanser 1965/74:38). Balfour would have preferred to carry out missionary work among the Shona people but admitted that

it was difficult to know where to make a beginning since he had no ear for catching a new native language, and no means of hearing much of it spoken (Evans 1945:12).

Balfour realised that to do mission work, he would have to become proficient in the indigenous language. In practice, language and evangelisation went hand in hand with each other and together were very important factors in nineteenth century piety.

Language was the main reason for the segregation between the Dutch Reformed mission and the Dutch Reformed (white) congregations that occurred in Rhodesia. The fact that the various population groups spoke different languages meant that the 'word of God' had to be brought in the receiver's language. Neither the indigenous people nor the Dutch people were keen to learn the other's language. In the early days, the segregation in the church in Rhodesia was due to the difference in language, and not based on racial grounds as was later the case in South Africa.

There was a difference between the 'scramble for Africa' that was concerned with obtaining mineral wealth and the 'scramble for souls' that took place. While the former was about 'getting from Africa' the latter was concerned with 'giving to Africa' (Söderström 1984:62). While language was an aid in the missionary endeavour, it may be asked what it was that should be given to Africa? What was evangelisation? Perhaps the following explanation will make this clear.

Andrew Murray gave five addresses at the Students' Convention held at Stellenbosch on the 28th to the 31st July 1898. In these he set out his thoughts about evangelisation and the role that education played in missions. For him evangelism was understanding and proclaiming Scripture. He started by saying that

God always required that man kept His commandments and that man be obedient (Murray 1898:20).

Jesus learnt obedience and he taught it. He was a teacher in the 'School of Obedience' (Murray 1898: 43).

The textbook needed for evangelisation was the Bible (Murray 1898: 47).

Murray believed that 'It is desire that moves man to hunger and thirst after righteousness. It is desire that moves man to study and work. There is the aggressive work: The labouring for the unsaved, not only at special seasons but all through our stay with them, in the patient perseverance of prayer and love. Then there is the work in a wider sphere – evangelistic and missionary; with the training for giving up our whole life, if God allows, to the extension of the Kingdom' (Murray 1898:85).

'The endeavour was of cultivating in ourselves and others the conviction that we only live to please him, and to serve his purposes' (Murray 1898:86).

In Andrew Murray's view one needed to study Scripture if one's faith was to be strengthened. A basic requirement was therefore literacy. To become literate one needed to be educated. From this argument it follows that evangelism, education and language became important components of the piety of Murray and other missionaries of the time and they were therefore regarded as necessary in the establishment and upliftment of any community. These components of the piety of the missionaries soon blended and resulted in the establishment of mission stations and schools. This was the beginning of a Christian community.

Education became an aid to missions and soon every mission station in Rhodesia endeavoured to establish schools. The Morgenster mission to the Banyani people may be cited as an example of this trend. In 1891 the mission station had been established by the Dutch Reformed Church. Soon after this a school was built. The mission then went on to establish many other schools in the Masvingo Province. In the next chapter a brief description will be given of how this was done.

During the celebrations of the Morgenster Centenary in 1991, President Mugabe of Zimbabwe said that churches had built close on 80 percent of all the schools in the province and should be respected by all Zimbabweans for this achievement.

1.3.3 Concessions of land are granted by the British South Africa Company for the establishment of missions, churches and other needs

The first concessions of land were granted to the members of the Pioneer Column who occupied Mashonaland in 1890, and certain so-called *civilian farms* were given outright to those who settled in Mashonaland. The latter were called *civilian farms* to distinguish them from the mission farms. The British South Africa Company did all it could to encourage settlers to get to Rhodesia. In the prevailing world view evangelism and education went hand in hand. That this was so may be gathered from the following quotation. The BSA Company wrote to the Cape Synod of the Dutch Reformed Church on the 6th April, 1891 that:

as your mission to this country is now approaching its completion, the local Managing Director of the British South Africa Company, Dr Jameson, desires me to inform you that the Company will reserve for the use of the Dutch Reformed Church an erf for the church and the erf for the parsonage in each of the two principle town sites, now in the course of surveying, for Mashonaland and Manicaland. The custom of your people to have a private outspan near the church will also be remembered as provided for in the survey. I must also tell you that when in the country a group of farmers belonging to your church form a 'dorp' or small township, the same provisions for their religious needs will gladly be given by the Company. Three erven for public schools, library, hospital etc have been arranged for in each of the chief towns. As regards to mission work by the Dutch Reformed Church, the Company will be glad to give you any facility in its power (National Archives Harare, Documents: Rhodes; NGK Archives, Minutes of the Cape Synod 12th November 1883).

One of the requirements in the establishment of missions, churches and schools was the availability of land on which to build them. It was the policy of the British South Africa Company to grant land to missions (National Archives of Zimbabwe, 4 types of permits of occupation, C 8130; C 8773; Propaganda and Advertisement Brochures published by the Company, 35 and 36). The missions accepted the land, mainly because of the belief that converts were more likely to live the Christian life if they were detached from tribal society (Bosch 1980:132 -139).

The churches also received grants of land, and AR Colquhoun, the Administrator of the country, visited the site put aside for the Anglican Church in 1891 and asked Balfour what was needed to start building the church as nothing had yet been done.

He gave the order for four loads of poles and two loads of thatch to be delivered, and for ten 'boys' to work on the structure. Moore took charge and drew up a plan for a church measuring thirty-six feet by sixteen feet. But the supplies of materials or the labour, or probably both, ran out before the building was completed. Balfour was obliged to ask newcomers or any ex pioneers who returned to lend a hand, and so gradually the work was completed (Tanser 1965/74:39).

In these events we see that the administration was most helpful and supported the establishment of churches in the country. They believed that missions and Christianity were bearers of Western culture; that this culture would have a good influence on all the people who lived in the country.

Christianity was used as an instrument of Western civilisation¹⁴ by the administration, and the piety of missionaries added the impetus needed to establish Christianity in Rhodesia.

Cecil John Rhodes did his best to encourage settlers. The first concessions were granted to members of the Pioneer Column and, both as inducement and reward, the Company gave them 1 500 morgen with no obligation on the recipients to occupy the land. Owners of the *pioneer farms* were required to pay a *quit rent*, the amount of this varied according to the concession (National Archives, BSACo, Four types of Permits to acquire land 35,36; Rhodes Museum Inyanga: Photographs and documents describing these allocations no numbers; Rolin 1913: 219).

The efforts to recruit settlers were mainly directed to South Africa and agents familiar with the farming conditions in Rhodesia were posted in Cape Town, East London, Durban, Pietermaritzburg, Bloemfontein and Johannesburg. However it was a firm principle that the decision to move to Rhodesia was to be the sole responsibility of the intending settler. The agents recommended that people should first visit the country before deciding to go and live there (ibid; Rolin 1913:226).

Only those people having good farming credentials with the necessary financial resources, estimated at about £751 000, were allowed to buy the available Rhodesian farms. The British South Africa Company also advised the settlers to live near the main towns, as this would enable them to sell their produce.

Those settlers with up to £10 000 were allowed to purchase ranches, but often the settler took out a lease with the option to purchase, and did not usually start with more than five or six hundred pounds. In contrast to the first allocations of land, which were given to the pioneers by the BSACo, conditions were applied, for example the settler had to reside on the land (Rolin 1913:227). The Deeds Registry Act 1891 of the Cape Colony was extended to Southern Rhodesia in 1894 and this ensured that a permanent record of all the transactions was kept (Rolin 1913: 222).

¹⁴ Many have held this view. JM Boggie wrote much about this subject in her book called *First Steps in Civilizing Rhodesia*. Salisbury : Kingstons.

A combination of the abortive Jameson Raid (1895) on the Boers and a war in Rhodesia badly tarnished the image of the British South Africa Company. A British Resident Commissioner was placed in Salisbury (Harare) in 1898 (Linden 1980:4).

As it was the ownership of land that would cause continuous conflict in the country, not racism, a brief overview of the historical situation is given here to show how it came about that the settlers gained control of power in the country and how the land issue became a problem.

1.3.4 The British South Africa Company is replaced by 'Responsible Self Government' and the land issue gains momentum

The British Commissioner was not passively accepted by the settlers who had gained representation in a new Legislative Council in 1898. By 1903 the settlers had achieved parity with British South Africa Company officials. By 1908 the settlers controlled the majority of seats (Linden 1980:16).

In 1917 two groups of people apart from the missionaries, were already fighting for African rights in the country. The Aborigines Protection Society and the Native Reserves Commissioner were actively involved with this problem as they felt that the Africans who were not very well educated at the time, could not understand many aspects about governing a country. By 1919/20 the Rhodesian Bantu Voters' Association and the Rhodesian Native Association were established (Ranger 1970:159). Those that could write their names or owned property were allowed to vote in elections, but there were not many of them.

The Native Reserves Commissioner showed his true colours when his department transferred one million acres of African owned land into settler hands and exchanged five million good acres for poor later in 1917 (Linden 1980: 20).

'The racial division of Rhodesia was never in question. The struggle was over the size and extent of the reserves, and later over the segregated purchase areas. Missionaries and others believed that these reserves should be enshrined legally in the form of delimited reserves and purchase areas so that the African would be safe from exploitation.' (Linden 1980:22)

These reserves had two direct effects on the Rhodesian economy. Firstly, the low productivity which came about because of the changes from shifting to fixed cultivation, and, secondly, soil erosion which was a result of bad soil management practices through ignorance. Most missionaries and government officials believed that education would resolve these problems. The proliferation of schools was ninefold between 1907 -1928. It was through schools that the missionaries wished to bring about social transformation.

In 1922, by 8 774 votes to 5 989, Rhodesians shook free from Chartered Company rule and refused to join South Africa (Minutes of the Rhodesian Front Party 1975). The country was self-governing and the land issue remained a problem. In 1931 the Land Apportionment Act came into effect. It was legally defined that twenty one million acres belonged to the Reserves and were 'African Land', seven and a half million acres were defined as African Purchase areas, and the whites who had conquered the land from both the Ndebele and Mashona people in the uprisings (1986/7) were allotted fifty million acres (Land Apportionment Act 1931, Land Tenure Act 1969, Land Tenure Act (Amendment) 1970).

The Land Tenure Act divided Rhodesia up in forty five million acres for white farmers and forty five million acres for black farmers. Forty million acres of the latter was defined as 'Tribal Trust Land' which meant that whites could not buy any of it. This Act also provided the Minister of Lands with the right to declare an area of white land as 'non racial residential' open to black occupation (Linden 1979:121).

The land issue was at the very heart of the conflict in the civil war in 1970 -1980.

1.3.5 Life in the territory

The settlers did not have the experience to live in the rough during the first rainy season. Tanser (1965/1974:41) writes in his history of Salisbury, that the officer-in-charge, Major Tye, was grossly incompetent as a storeman. The goods received by him were not checked, and the perishable foodstuffs were left outside, while items, which would not have been affected by the weather, were placed under cover. Foodstuffs, often placed in close proximity to fuel oils, were made unpalatable or inedible.

As the rains continued and food became scarce, the problem of malaria fever¹⁵ also intensified. Life in the new country was not easy. The missionaries, especially, suffered from lack of food and malaria (Louw 1953:6, Boggie 1940:28). Many people died either of famine or fever (unpublished article, Pretorius 1989:10). Those who died were buried in their blankets, as there was no timber available for making coffins, even if the tools had been available to do so. There were few books and one person who happened to possess a hymnbook, read through the book so often that he knew all the hymns by heart (Tanser 1965/1974:51). This hunger for the written word would be instrumental in propagating the influence of Andrew Murray, for by this time he had become a prolific Christian writer.

1.4 Andrew Murray's influence is felt throughout the Dutch Reformed Church

The influence of Andrew Murray was not only propagated by personal preaching and teaching, but also by the many pamphlets, articles and books which he wrote. The book titled *Abide with me* was written in 1864. The history of this book may be used as proof of how widely Murray's books were read. The book was originally published in Dutch, at Worcester during the South African Revival and was then translated into other languages. Within four years 40 000 copies were printed, and eighteen years

¹⁵ In Zimbabwe people speak of 'Malaria fever', elsewhere the sickness is simply known as malaria.

later it was translated into English. Over a century later, two members of the Chinhoyi Dutch Reformed congregation still used this book periodically in their devotions.¹⁶ Both hold the view that Murray has been a favourite author of the Dutch community throughout their lives.

Another book that had a profound influence on people's lives was the book entitled *Algehele Oorgawe (Absolute Surrender)*. In this book, Murray instructed Christians to surrender themselves completely to Christ. Later Andrew Murray wrote other books using the same theme. These also influenced people's lives. Here only a few are mentioned: *Wees Volmaak (Be Perfect)* in 1893, *In die Heiligdom (Let us draw Nigh)* in 1894, *Bly in Christus (Like Christ)* in 1894 and *Uit sy Volheid (The Master's Indwelling)* in 1895.

In all these books he beseeched Christians to enter into a personal relationship with Christ. His conclusion was that Christians could achieve perfection on earth. In order for this to happen the Christian should submit to the guidance of the Holy Spirit (Murray 1912: *The Power of the Spirit*) so that God the Father could work this perfection in the life of the obedient Christian (Murray 1909: *Aids to Devotion*). He believed that no church could exist if the members were not filled with the Holy Spirit. Furthermore, he taught that the prayers of obedient Christians were answered

God in die hemel beantwoord u gebede vir uself sowel as diegene om u, maar Hy stel ook een eis: Is u gewillig om uself volkome aan Hom te gee? (Murray 1895:37)

His books collected a large following and many young men volunteered for work on the mission fields. Several members of the Dutch Reformed Church yearned for a closer relationship with God, and believed that this could more easily be achieved on the mission field (Retief 1951:10; Louw 1953:19). Piety became the fabric of their lives.

16 Mrs Maria Pretorius turned 94 on the 25th January 1998, Mrs Suzie van der Merwe turned 90 on the 22nd May 1997. Both attest to the fact that Andrew Murray's books were and still are well read.

It was the influence of Murray that highlighted the need for a ministry to the Dutch people in Rhodesia. The Dutch people felt that by establishing a church structure, they would be able to worship and praise God. They felt that an ordained minister would not only be able to hold services, but also be able to discipline his flock and administer the sacraments, which they believed was necessary to strengthen their faith in God. Their children and young people would be sure to receive religious instruction and not be influenced by the secularisation in Rhodesia that was taking place at the time:

Die Afrikaner jongmanne, wat geestelik en maatskaplik geen bearbeiding geniet het nie, het alreeds baie agteruitgegaan want die hele 'stroom' van die land was daarop gerig om die sedelikheid te ondermy (Olivier 1946:27).

All these factors led to the establishment of congregations in Rhodesia.

1.5 The Dutch Reformed ministry in Rhodesia

1.5.1 The Reverend Paul Nel is ordained as the first Dutch Reformed minister to Rhodesia in 1893

The Synod of the Dutch Reformed Church (Cape) appointed a Commission of Enquiry to report on the circumstances of its church members in Mashonaland (NGK Archives, Minutes of the Cape Synod, 11th November 1890). In 1890 this Commission had recommended that the church should send one or two ministers to the new territory as soon as possible, and that, when necessary, these ministers should be replaced to ensure the continuity of the church's ministry within Rhodesia.

The Commission also recommended that congregations should be established when numbers or circumstances allowed this. They said that while donations should be collected for this needy ministry, Rhodes' administration would also help.

On the 31st March 1891 the Synod had sent the Reverend JL Hofmeyr from Prince Albert, and the Reverend GW Stegmann from Oudshoorn, to Mashonaland to report on the circumstances there (NGK National Archives, Minutes of the Cape Synod, *Verslag*

aan Hoog Eerw Synode der NG Kerk deur de Commissie voor Evangeliebediening, 1890:1). These two men journeyed to Fort Salisbury where they found a settlement of between 400 and 500 whites.

Because the prospects in the country were favourable and also because the conditions offered by the British South Africa Company were reasonable, the two ministers felt that there would be many more people wanting to make their homes in Mashonaland (NGK Archives, Kerkbode dated 20th October 1891). They reported to the Synod in the Cape on the situation in Rhodesia, where Andrew Murray was the moderator, and as a result, the Synod decided to send a minister to work in Mashonaland (Olivier 1946:12,13).

On the 12th April 1893 the Reverend Paul Nel was the first descendent of the Voortrekker pioneers of South Africa to be ordained for the ministry in Mashonaland (Paul Nel's daughter Janie Malherbe, in *Rhodesiana*, No 20 dated July 1969:49-59). He was influenced by the evangelical piety of Andrew Murray as will become clear shortly.

Everyone living in the Cape since the 1860's knew about the revival in the Dutch Reformed Church there. Murray had prayed for renewal in the church for thirty years. When the renewal took place, those who experienced the events, acknowledged that it was the work of God. One woman wrote that

Die herlewing het alle mense geraak, ongeag ras, of stand of ouderdom. Baie jeugdiges is diep geraak en waar hulle voorheen net op plesier bedag was, het hulle na hulle bekerings ywerig vir die Here begin werk... dit was beslis nie die werk van mense nie, maar van God. (Choy 1978:72)

Before going to Stellenbosch to complete his education, Paul Nel had attended services in the *Groote Kerk* in Adderley Street Cape Town. This had been the congregation in which Andrew Murray had served until 1871, when he accepted a call to go and minister in Wellington. Paul Nel was imbued with missionary zeal. The piety of Andrew Murray, which had influenced many members of this church in the Cape, had

also influenced Paul Nel's life. Murray's articles, which were published in the official newspapers and magazines of the Dutch Reformed Church, made a deep impression on him.¹⁷

In the 1890's Lobengula would only allow people to travel into Rhodesia through Tuli. There were about 40 members of the Dutch Reformed Church present at Fort Tuli when Paul Nel arrived at this little place. It was here that the need for a school was brought to his attention. He discussed the matter with Commander Raaff who was stationed there and who promised to recommend that schools be built in Rhodesia (Olivier 1946:26).

1.5.2 The lack of Dutch Reformed Church congregations forces members to attend services held by other denominations

On his arrival in Rhodesia, the Reverend Paul Nel found that some Dutch Reformed Church members were attending the services of other denominations in order to partake of the sacraments, especially baptism. Many Dutch Reformed marriages were also solemnised in the other churches.

To the Dutch, generally, it was unthinkable that one could exist for long periods without visiting the house of God, where one could listen to Scripture, and where the Sacraments were administered. In the Dutch Reformed religion, both Scripture and the Sacraments are important. The Dutch believe that these two elements are the means by which faith is strengthened.

In the Dutch Reformed Church there are only two sacraments, that of Baptism and that of the Eucharist. A Dutch child was baptised as soon as the parents could attend a church service. These parents did not want to run the risk of a child dying without being baptised, so they baptised their babies as soon as possible, even if this meant attending churches of other denominations.

17 Many articles were published in the *Gereformeerde Kerkbode 1849 - 1879; Die Christen 1879 - 1883; Die Kerkbode 1884 - 1917.*

Men zei mij ... wij willen niet ons kinderen ongedoopt laten, derhalve moeten wij tot ander leraars gaan, en wat met betrekking tot die doop gesê is, is ewe waar van die huwelik (Olivier 1946:26).

1.5.3 Paul Nel tours Rhodesia on a fact finding mission in 1893

When the mail wagon in which the Reverend Paul Nel was travelling arrived at the Lundi, the sight of 70 graves of young settlers who had been buried there moved him. Many of the names on the graves belonged to members of the Dutch Reformed Church (Paul Nel's daughter, J Malherbe, in *Rhodesiana* No 20, 1969:56).

The Reverend Paul Nel travelled further, and on reaching Fort Victoria found only 19 Dutch Reformed Church members as the others had returned to South Africa because many people had become ill or died of Malaria Fever.¹⁸ Continuing on his journey, he reached Salisbury on the 30th June 1893 where 20 people attended his first service (NGK Archives, Kerkbode 7 Julie 1893; Hofmeyr 1913:218).

The Reverend Paul Nel was amazed to see how much gambling and drinking took place in Rhodesian towns. He felt that the fabric of society was deteriorating because of the lack of an effective ministry by the church (Olivier 1946:19; unpublished thesis, Victor 1982:45).

1.6 The Cape Synod sends PA Strasheim on a fact-finding mission to Rhodesia in 1895

The circumstances in the territory worried another Dutch Reformed minister, the Reverend PA Strasheim, to the extent that he offered to go and minister to the Rhodesian Dutch Reformed Church as he was

moved to compassion to see them wandering about full of spiritual and temporal infirmities (NGK Archives, Strasheim in the Kerkbode, 11th March 1895).

¹⁸ Three years later the situation worsened as revolt broke out and many people returned to South Africa.

The Cape Synod decided to sponsor him on a fact-finding mission to Rhodesia. Strasheim's task was to establish Dutch Reformed congregations where sufficient members made this possible and

voorts alles te doen wat sy hand gevind het om te doen en wat tot troos en bemoediging van die lede van die NG Kerk sou strek (NGK Archives Pretoria, Strasheim : Kerkbode 11 Maart 1895; Olivier 1946:30).

Before leaving South Africa for Rhodesia, the Reverend Strasheim collected funds for the '*Matebele-kas*' from the South African congregations and asked them to notify him of members who had already left South Africa to settle in Rhodesia. After the tour through Rhodesia, he was to report back to the Cape Synod where Andrew Murray was the moderator.

The Reverend Paul Nel had earlier reported to the Cape Synod that development in Matebeleland would make it more profitable for the church to work there instead of in Mashonaland. The well-known missionary, the Reverend AA Louw stationed at Morgenster, had also written to this effect (NGK Minutes of the Cape Synod, report by A Murray, 22nd November 1894).

Strasheim travelled to Rhodesia and established four congregations during 1895¹⁹ but all church growth came to an abrupt halt because of the Jameson Raid in 1895 -1896, and the Ndebele and Shona uprising during 1896 -1897. Some of the Dutch families returned to South Africa because of the uncertainty of the British South Africa Company making good the loss incurred by the settlers during the war (Olivier 1946:23). This affected the newly established congregations to a great extent; for example, in Salisbury only one Dutch Reformed family remained, while at Fort Tuli there were none at all (Olivier 1946; unpublished thesis, Victor 1982:45).

This situation soon changed. The end of the war brought a new influx of settlers to the country. This time they settled in the southern part of the country known as

¹⁹ Details of the establishment of the congregations will be given in Chapter Two.

Matebeleland. A census taken at the time numbered 500 Dutch Reformed Church members in Matebeleland and only 60 in Mashonaland (NGK Archives, Minutes of Melsetter/Chipinge, (Gazaland) Congregation, 30th October 1903:23).

1.7 The arrival of the Afrikaner farmers in Gazaland between 1893 - 1895

A number of parties or 'treks' came to Gazaland between 1893 and 1895. Gazaland was the area between the Sabi River and the boundary with Mozambique. These pioneer parties were invited by Cecil John Rhodes to come and settle in the country, and should be seen as the first organised attempts to bring farmers to live in the country. Rhodes felt that the Dutch farmers were best suited to tame the territory, as traditionally these people travelled with their families and would therefore have a stabilising effect on the area.

Rhodes was baie gretig dat Boere daardie deel sou kom bewoon, nie so seer om Portugese indringing te verhoed nie, maar omdat hy oortuig was, dat daar net een nasie is wat pionierswerk kan doen, en dit is die Boere-nasie (Groenewald 1978:24).

The eight most important parties that came to settle in Rhodesia were the Moodie *Trek*; the Du Plessis *Trek*; the Webster-Moolman *Trek*; the Gifford-Edenburg *Trek*; the Mynhardt *Trek*; the Martin *Trek*; the Kruger-Bekker *Trek* and the Henry Steyn *Trek* (Groenewald 1978:31).

The leader of the Martin *Trek* was Marthinus Martin. He was a staunch member of the Dutch Reformed Church and a friend of the Reverend Andrew Murray. Martin kept the Cape church informed of the circumstances in Gazaland. He wrote an article that was published in *Die Kerkbode* and stressed that although the church membership exceeded 250 people in Gazaland, the Afrikaner farmers were too poor to afford a minister,

Wij hopen ons, zoo de Here wil, binnekort in Gazaland te vestigen in getallen sterk genoeg om het u der moeiten waard te maken ons een Herder en leeraar te senden Hem self te ondersteunen daartoe zijn wij nog niet in staat, wij hopen echter om later met den zegen des Heren tot een zelfstandige gemeente te groeie (NGK Archives, Kerkbode 11 Oktober 1894).

From the letter in the Kerkbode we see that the Dutch Reformed members living in Gazaland believed that God would provide for their spiritual needs. He would send enough settlers to the area and so ensure that a minister could be called to tend to their spiritual needs.

Most of these people were extremely poor and not well educated. The journey from South Africa was very difficult and trying. Mrs Zillah (Hulley) Carey, who, as a girl of fourteen years, was part of the Moody Trek, writes:

The main points of this trek were the ravages of hunger and thirst, rinderpest, and travelling through Mashonaland quite unaware that the Matabele and Mashonaland rebellion was raging.... At the time there was a terrible drought There were no Africans to show us where to find water ... we soon had to kill the donkeys ... We made biltong to eat... Mother was still weak after baby's birth, and all the terrible hardship she had come through, so father made a rough machilla for baby and her, and ordered the natives to carry her. But after a few days they said she was too heavy, so she had to walk..... The rest of us walked all the way, and I remember how weary and footsore we were. Mother suffered most of all.... Medicines were in a small homeopathic case containing tiny bottles about three inches high, and each one was well labelled. For instance, salvolatile, a teaspoonful in water as a stimulant for fainting. Our doctor was 'The Home Physician', a heavy thick book with what we children thought the most fascinating pictures! Mother wouldn't let us handle it, but sometimes we got hold of it without permission. How we rejoiced to find a wagon near Melsetter. We all got a lift to the farm (Carey in Boggie 1940:301,302).

When these *Trekkers* settled in Gazaland, they began to feel isolated. There was no infrastructure at all. They realised that whatever they needed they would have to produce or create for themselves. The Americans had established a mission station at Mount Selinda, and this led Martinus Martin to decide to request a minister from his friend, the Reverend Andrew Murray, who was the moderator of the Cape Synod. Martin wanted someone to come and establish the Dutch Reformed Church in Rhodesia (NGK Archives Pretoria, *Die Kerkbode* 3 Januarie 1895).

Another reason must be sought for Rhodes bringing the farmers to Gazaland. He needed them as a buffer against the threat from the Portuguese in Mozambique (Rhodes Museum Inyanga: *Incident when chief Mutasha is helped against the Portuguese: Photographs and documents*), and he needed them to Christianise the indigenous people. This is why plots of land were given to the congregations, for them to build their churches and schools.

Throughout history the growth of the Dutch Reformed Church in Rhodesia has been hampered by the lack of finances. Notwithstanding this fact, the church has managed to survive. The only explanation for this must be sought in the praxis of the Dutch (Afrikaner) piety. As soon as a small group of these people settled in an area they felt a need to establish a congregation and as soon as there were enough members they would call a minister (interview, Geldenhuys family who have been in Zimbabwe for five generations, 1996). Soon after a minister became resident in a district, a church was built. Traditionally the Dutch (Afrikaner) worshipped God in *His house* as a family.

1.8 Conclusion to Chapter One

In this chapter a brief description was given of the social, economic, cultural and religious structures in Rhodesia up to the turn of the century. Both the black and white population movements that took place in South Africa before the twentieth century, were borne out of an urge for freedom, independence and land. In South Africa the population movements were at first motivated by economic pressures, which later blended with political factors.

Most of the white migrants were people of Dutch descent. Eventually small parties of these migrants entered neighbouring states. Socio-economically these people were quite poor and Rhodes saw them as a buffer against the indigenous population. It was shown that even before the settlers came to the country, the Dutch hunters and missionaries knew the interior well and that later both missions and churches existed inside the country. It is worth noting that the missionary endeavours started before the

white occupation of the country. The agreements between the missionaries and the blacks made it clear that the missionaries did not come in the European colonial baggage. The segregation between these mission and the settler congregations was because of the language difference and not primarily because of a racial attitude by the churches. It was illustrated that the relationship between the state of the day and the settlers was congenial.

In this chapter, the researcher endeavoured to paint a picture of Dutch Reformed piety before the turn of the century; a piety that motivated the Dutch Reformed Church (Cape Synod) to move out of its comfort zone and reach out, first to the indigenous people in Mashonaland, and then to the small groups of its members who came to settle in Rhodesia. Andrew Murray was the driving force in the missionary outreach. Evangelisation was a component of his piety. It was mainly due to the influence of his piety on the Dutch Reformed Church in South Africa that the church sent people to minister in Rhodesia.

In Rhodesia the people of Dutch descent, also influenced by the piety of Andrew Murray, found themselves in a new country that as yet had no ecclesiastical structures and believed that they could only identify with a Christian Protestant mode of worship. To these people religion meant a personal relationship with their Lord and obedience to His Word. They believed that God was a God of History who led his people to do his divine Will. Because of this world view, a need for the establishment of the Dutch Reformed Church in Rhodesia arose.

Voetius (in Kritzinger, Meiring & Saayman 1994:4) considered church planting to be the intermediate goal of mission, between the immediate goal of conversion, and the ultimate goal of glory and the manifestation of God's grace. This was a typical Protestant view regarding the establishment of the Dutch Reformed Church in Zimbabwe. Evangelisation was a component of Dutch piety that gained new impetus in the ministry of Andrew Murray and this started to influence the church as a whole.

CHAPTER TWO

2 Dutch Reformed Mission and Church in Zimbabwe (1895 - 1995)

In this chapter the early missionary outreach by the Dutch Reformed Church into Rhodesia (Zimbabwe) from 1895 to 1995 will be described. The description of the establishment of the Dutch Reformed missions will be brief. It will illustrate that the missions as well as the white congregations existed simultaneously in Zimbabwe. This situation needs to be described as it explains a characteristic of the Dutch Reformed Church in Zimbabwe, namely the establishment of separate churches for different language groups. It is as a result of this characteristic that documented numbers give the impression that the Dutch Reformed Church has stagnated in Zimbabwe¹, while in fact, church growth has taken place.

The main moments of history were, firstly, the arrival of missionaries to the indigenous people and the establishment of the Reformed Church of Zimbabwe (RCZ). Secondly, we shall deal with the arrival of the Dutch Reformed ministers who not only came on fact finding missions to Rhodesia, but also to provide pastoral care for members of their church who had come to settle in Rhodesia. Finally, we shall describe the establishment of the Dutch Reformed white congregations in Zimbabwe, the description of which is the main aim of this thesis. Simultaneous to this, schools in which both the Dutch Reformed religion and the Afrikaans language were taught were established.

It will be shown that the factors of religion, language, and education as components of Dutch piety played a significant role in the establishment of both the 'missions' and the white congregations. Throughout this history, the piety of Andrew Murray exercised a great influence on the Dutch Reformed Church, this piety playing the main role in evangelisation.

¹ Up to 1995 the Dutch Reformed Church in Zimbabwe had already spawned three indigenous churches up to 1995: The Reformed Church of Zimbabwe (RCZ), the Church of the Central Africa Presbyterian (CCAP), and the Tabernacle of David.

A brief sketch of the main political events will be given, as well as a description of the attitude of the Church towards the Government of the day. How the Church tried to remain relevant in the society in which it found itself will be demonstrated.

2.1 Andrew Murray shaped the mission policy of the Dutch Reformed Church: 1857 - 1917

If an individual has to be singled out as being instrumental in shaping the Dutch Reformed Church policy on missions it is Andrew Murray. He was chosen as the Moderator on six occasions, and missions lay close to his heart. For half a century he promoted the Church's outreach. In 1857, at one of the Church Board meetings, some of the senior members complained that there were not enough ministers.² It was stated that the existent local workload was already too heavy for those in the ministry and that because of this, the churches could not yet give attention to missionary work beyond the borders of the Cape (NGK Archives, minutes Cape Synod: *Zendingwezen Bylagen 13 Oktober 1857*)

Hulle het geredeneer dat hulle arbeid onder die blanke bewoners van Suid-Afrika alreeds 'n byna bomenslike taak was, en predikante was baie skaars - een derde van die gemeentes het nie eers 'n predikant gehad nie. Hoe kon hulle dan dink om nou met sendingwerk te begin? (ibid)

Andrew Murray persisted and soon there was little opposition to his way of thinking. During the three decades between 1886 and 1916 seventy young Dutch Reformed men committed their lives to missions. Of these, twenty-one were sons of Dutch Reformed Church ministers, fifteen of whom were descendants of Andrew Murray himself (interview, AF Louw family on the 4th October 1988; Du Plessis 1919:374).

Already, as a student in Holland, Murray and his brother John had established a student organisation that was concerned with missions, the only such organisation

² In 1857 there were only 53 ministers to serve the Dutch Reformed Church in South Africa.

apart from the *Rottendam Missionary Society* (NGK Archives, Book Shelf No 350224 Douglas, *Andrew Murray and his Message* no date: 35,36). Back in South Africa Andrew Murray became instrumental in the establishment of a number of organisations that had missions as their main concern.

Here only a few of the most important organisations and institutions will be mentioned, firstly, the *Sending-Opleidingsinstituut*. This institution was established by Andrew Murray in 1877 and was supported by his congregation until it was taken over by the Dutch Reformed Church in 1905 and served to train men for missionary work (NGK Archives Bookshelf No 350224 *Ou Brosjures, Pamphletes, Gedenkblaaie*). Secondly, *The South African General Mission* was established in 1882 and received much of Murray's attention. In 1917 the SAGM inaugurated a new mission, *The Andrew Murray Memorial Mission* in Mozambique as a tribute to the memory of Andrew Murray. The South African branch was an interdenominational organisation that became known as the *South African Keswick* and was affiliated to the branch in London. It was mainly concerned with the whites in South Africa who had drifted away from the churches (Du Plessis 1919:380). Thirdly, *Die Predikante Sendingvereniging* was an organisation of Dutch Reformed ministers who met monthly to discuss the problems with regard to the Dutch Reformed missionary activities. Murray remained the life long chairman of the *Predikante Sendingvereniging* (Du Plessis 1919:235). When the *Dutch Reformed Church Commission for Missions* was established in 1857, Murray was one of the four standing members and was chosen to formulate the mission policy (NGK Archives minutes Cape Synod 1857). He served on this commission until his death in 1917.

When a shortage of finances hampered the missionary activities in 1908, Murray started the *Laymen's Missionary League* and collected £700 at the first meeting held by the organisation (Du Plessis 1919:380). There were other institutions established by his personal efforts to activate people to become involved with missions, such as the Huguenot Seminary and the Ladies' Seminary at Worcester. His enthusiasm for missions was contagious.

Murray was respected, not only in South Africa, but internationally as well. International respect for Andrew Murray can be deduced from the fact that he was invited to address the Ecumenical Missionary Conference in New York in 1900. He declined because of the war situation in his country (South African War 1899 - 1902). He felt that his own people needed him and that it would not be wise to leave the country during the war.

He wrote two books in which he outlined his theology of missions, *The Key to the Mission Problem* (1901) and *The State of the Church* (1911). Both of these had greater influence on the Christian organisations and churches than any personal address could have achieved (NGK Archives Pretoria Book Shelf 350224). He believed that missions could never stand independently from the churches; that the Gospel should be proclaimed by every Christian and not be left to a few select individuals.

The international ecumenical body formulated this idea clearly; it was the task of 'the whole church, proclaiming the whole gospel, to the whole world'. Andrew Murray believed with John Mott (1865 -1955), the chairman of the first missionary conference held in Edinburgh in 1910, that all should work to Christianise the world 'in this generation' (International Missionary Conference 1910). He also believed that all Christians should strive not only for justification before God, but also for the indwelling of the Holy Spirit that would ensure a sanctified life.

Andrew het gewaarsku teen die fout wat begaan word, om te dink dat die volheid van gees of geloof en die 'doop met die heilige Gees' net ondervind word uitsonderlik, en dat heiligheid opsioneel is. Hy het gesê dat die feit dat dit moontlik is, maak dit noodsaaklik; en die feit dat dit verkrygbaar is, maak dit onmisbaar (Choy 1978:135).

This was the message that missionaries should preach. Andrew Murray injected a new evangelical enthusiasm into the church (Hinchliff 1968:81). It was this piety that led to the founding of the mission, which evolved into the Reformed Church in Zimbabwe.³

³ Three of his children gave themselves to mission work in Bechuanaland, Transvaal and Nyasaland.

That this Protestant evangelical zeal was contagious is reflected in a statement made by Lovemore, a member of the Dutch Reformed missionary outreach in the Lomagundi area of Zimbabwe who was trained by Mr Willie Jacobs of the Dorothea Mission.

There was a meeting at night, and the preacher Enoch, opened the Bible and read us words. They cut in my heart like a sharp knife. I remember some of the words which he said, 'Repent ye of your sins, repent and be converted.' and then a hymn was sung 'come to Jesus, come to Jesus just now'. By hearing these words they opened my heart and drew me to the altar. I said, ' Lord, I give myself to thee; sinner that I am, O Lord wash me through thy precious blood. Let the Holy Ghost come into my heart, and fill my soul just now.' I preached the Word of God to others wherever I was able (Interview, Lovemore 8th April 1995).

The missionaries wanted to show the indigenous people what they perceived on the grounds of their experience, to be a new and better way of life. They felt that this could be achieved by teaching them the Gospel. In the reality of Rhodesian society at the turn of the century, the factors of evangelism, language and education were extremely important components. These components were not equally important to everyone. The indigenous people thought that academic education was far more important than Christianity. Perhaps, this is why every Christian denomination on coming to Rhodesia tried to begin a school at the earliest possible opportunity. The Jesuits' General wrote to Father Sykes in June 1896:

The most important task of all is the education of the African. Other work if necessary, must yield to this, because all missionary work among the Africans will be barren unless the young are carefully instructed in the Faith and imbued with religious principles. No residence should be without a school, and if the school is impossible then the residence should also be impossible (Tanser 1965/1974).

This quotation shows us that the idea that missions should offer education was not a Dutch Reformed innovation. All missions used it as an aid to their most important work that was seen to be the evangelisation of the indigenous people. In the Dutch Reformed Church the factor of education became a component of their piety.

2.2 The Dutch Reformed mission establishes schools: 1891 - 1971

In Chapter One a brief description was given of the events leading to the establishment of Morgenster Mission in Banyailand by the Reverend AA Louw. Fort Victoria was only organised into a separate white congregation in 1936. Until then the Reverend AA Louw ministered to all those who needed his services.

This did not mean that everyone accepted the mission. In the area of religion the Dutch Reformed Churches' intolerance of the African religion and some cultural practices that it regarded as heathen caused discontent (unpublished thesis, Maravanyika 1985:129).

This resulted in some Africans attempting to start their own schools (SR Department of Native Education documents S1542/M8 dated 28 April 1933), but the fact remains that Morgenster was the pioneering spirit regarding education in this area.

The mission taught the people to value education, while simultaneously they promoted Christianity. They educated all those who were willing to attend their schools regardless of race and belief. They also trained evangelists and the first one was stationed at Fort Victoria on the 19th January 1907. This evangelist, Izak Kumalo, had a fruitful ministry (Van der Merwe 1953:76,77). The missionaries saw education as an aid to their main concern that was evangelisation. In Protestantism, people needed to be literate to read the Bible for themselves, so the establishment of schools was a necessity where people were illiterate.

Understanding is enhanced when communication is in the mother tongue. The establishment of schools which offered instruction in the indigenous language was a logical step for these missionaries to take. In doing so, we see that the factors of evangelisation, education and language were very important components of Protestant piety. In this world view, there could be no church without the missionaries also offering education. This was how it came about that these three factors of Dutch Reformed piety blended to such an extent that they became manifested in the establishment of the Morgenster Mission Station School and the many other primary

schools in Mashonaland. Dutch Reformed piety was both practical and relevant in that society for these schools were also used by those who did not convert to Christianity.

Aeneas Chegwedere (1996:183), a renowned authority on African culture and education, refuted scholars who asserted that traditional black societies had no education. He agreed that the black societies did not have academic education, but stated that they certainly had many other forms of education. What these societies had was

education for living. They were not concerned with theories but the practicalities of life. Traditional life had an economic side to it, so there was economic education; it had a social basis and there was plenty of social education in it.

In answer to this criticism one may say that the missionaries accepted that there were other types of education. However they felt that some types of education were better suited to their purpose, which was to evangelise people. Traditional education was of no use to them in their efforts to evangelise the Blacks because it would not ensure literacy. Academic education would also open new horizons for scholars and students.

The Dutch Reformed Church's objective of converting people to Christianity is criticised in some quarters today. An example of the opposition to the methods used by the Dutch Reformed Church is discussed in *An investigation into the Evolution and Present State of the Primary School Curriculum in the Reformed Church of Zimbabwe Schools*, a thesis submitted to the Faculty of Education at the University of Zimbabwe by OEK Maravanyika in 1985.

He feels that too much emphasis was placed on religious instruction as content of the school curriculum (Maravanyika 1985:109,110,121,284). He believes that the Reformed Church seemingly tried to create an artificial world that eventually could not meet the demands of a secular state such as Zimbabwe is today (Maravanyika 1985:225). However

(i)t still remains the single biggest missionary group in Zimbabwe, providing primary education between 1891 -1971 (Maravanyika 1985:5). By 1925 they had 324 schools and 21 055 students. In addition to all these schools which were mainly elementary level type, they had one of the earliest Teacher Training Institutions (Bhebe 1985:10).

By 1948 schools for girls, the deaf and dumb, and another for the blind, had also been established. A seminary for the training of indigenous evangelists was started in 1936, and at the time the mission already employed one thousand school teachers, who were required not only to educate children but also to spread the Gospel (Louw 1953:180).

Most important too was the translation of the Bible into Chikaranga. This task was done gradually and completed in 1924 (NGK Archives Minutes of Sending Kommissie 1924). By this time there were already a number of satellite mission stations: Gutu (1892), Chibi (1894), Pamushana (1901), Zimuto-Victoria (taken over from the Berlin Mission in 1907), Alheit Chin'ombe (1906), Jichidza (1908), Makumbe (1915). The Copota Mission Station for the blind was established in 1939 while the Ngoma Huru Mission Station for lepers was established and later taken over by the government who approved of the work done by Morgenster Mission Station (Morgenster Mission Library, Louw 1953:180-190).

2.3 The Dutch Reformed mission evolves into the Shona Reformed Church in 1952, then into the Reformed Church of Zimbabwe in 1977

Dutch Reformed piety was of the practical strain. It was not myopic, nor mystic, but primarily contextual and relevant to that society. It soon resulted in the Dutch Reformed Church mission interacting with society in four ways. First by public witness through the preaching and teaching of Christianity. The missionaries also tried to lead exemplary lives. The second way in which the mission interacted with society was by the social upliftment and empowerment of the people through education. The third and fourth types of interaction are linked together. These are the increase of social strength and the establishment of the community that resulted in the establishment of the Shona Reformed Church.

The first Africans were converted at Morgenster; afterwards the church was organised and African leaders were trained. In 1917 the African congregations were organised under their own Church Councils, and the Central Council met annually. The whole Church was properly organised into ten congregations divided into two presbyteries under the Synod with a constitution and laws of its own, on the 9th of September 1952 (Louw 1953:182; Van der Merwe 1953:52)

This church became known as the Shona Reformed Church. It was laid down in the constitution that the church would be responsible for the support of its African evangelists and ministers. European ordained missionaries would be voting members of the new organisation, but would be supported by the mother church in the Cape Province. In other words, it was

largely under white missionary control. However, in 1977, a year before the missionaries were evacuated from Morgenster Mission to Masvingo because of the civil war, the remaining assets were officially handed over to the local church that became known as the Reformed Church of Zimbabwe (RCZ) (Maravanyika 1985:152).

In these events we have seen that the Dutch Reformed Church was fired by a missionary zeal to spread the Gospel of Jesus Christ. By the activities of these pioneer missionaries, Christianity had become rooted in Zimbabwe.

In this section, which dealt with the establishment of the Dutch Reformed mission to the Shonas, it was shown that the initiative had come from the Synod in the Cape where Andrew Murray was the moderator. It illustrated how the influence of his piety had resulted in the establishment of the mission station at Morgenster. By 1977, this mission had evolved into the Reformed Church of Zimbabwe.

2.4 Colonialism is established as a result of the Ndebele and Shona revolts: 1896 - 1897

Going back to the political arena of the late nineteenth century, the revolt by the Ndebele and Shona people and the resulting colonisation of the country was an event that changed the lives of people who lived in Rhodesia. *Colonisation* is not a theme

of this thesis so it will not be discussed here. What is necessary is the statement that there was a white government in the country after the revolt. This government did have a consolidating effect on the various population groups within the country. By the introduction of a schedule of permits, licences and taxes (National Archives Harare: Statue of Law volume I & II 1899, volume III-X 1900, volume XI-XII 1908: Argus Printing Co), it was able to build an infrastructure which benefited everyone.

In 1896, the Blacks⁴ had revolted because

apart from the hut tax and demands for labour, the terrible scourges of locusts, rinderpest and drought which the white men were alleged to have brought into the country.... another channel of major discontent, the religious was raised; for if God failed to make it rain was he not angry at those Africans who had turned away from the traditional spirits? (Hodder-Williams in *Rhodesiana*, No 16:29 dated July 1967:29).

The blacks saw those who assisted the whites as people who helped to destroy the fabric of African life and killed them too (National Archives Zimbabwe, documents C 8060 *Instructions to BSACo in military operations against Matebele dated June 1896*; Document 9138 *Native regulations*, dated 1898). Several African Christians were killed, the Reverend Molele and Bernard Mizeki to name just two of them (Millard 1994:152; Hodder & Williams 1967:29).

When the Ndebele, under leadership of Lobengula, rose in revolt during 1896, most of the Shona members of their state joined them. According to DN Beach (1986:137) some Zimbabwean historians assumed that the political element of contact between the Shona and the Ndebele had been there from the beginning. These historians believed that the revolt had been planned. Historical research has shown that this was not so. Beach has found that the uprising took the form of a *ripple* effect with groups and tribes joining in, or opposing the revolt, as the news reached them.

⁴ In the media in Zimbabwe the terms Black and White are written with capital letters. Written this way they are identified with the population groups.

The Blacks lost the war in 1896 -7 because the extent of the rising was checked by the many black dynasties that collaborated with the whites. Added to this, the BSA Company brought in Imperial troops and concentrated the white population at specific points, which gave them a certain advantage (National Archives Zimbabwe, Document C.8060: *Instructions to Colonel Sir RER Martin relative to control of armed forces in the territory April 1896*). This meant that the BSA Company needed to protect only small areas. On the other hand, the Shonas were committed to defend and protect their fields, without which they could not survive. They were unable to stop the BSA Company from removing foodstuffs to feed the towns, or later, systematically destroying the crops (National Archives Harare, *ibid*; Beach 1986:145). The defeat of Lobengula by the whites and his death marked the completion of the extension of British rule in Rhodesia (National Archives Harare document: *Special Report July 1897*: 311; Bhebe 1985:48).

We see that although the missionary endeavours were started before the European occupation of Zimbabwe, colonialism - in an ironical way - fully opened the way for missionary activities in the country.

2.5 The Dutch Reformed Church establishes white congregations and schools in Rhodesia: 1895 - 1995

After the farmers had settled in Gazaland a census was taken of all (white) Dutch Reformed members living in Rhodesia. These numbered 500 Dutch Reformed Church members in Matabeleland and 60 in Mashonaland. These members of the Dutch Reformed Church were without someone to minister to their spiritual needs, as Paul Nel had returned to South Africa (NGK Archives, SMA: Minutes Melstter-Chipinge congregation dated 13th October 1903:23).

This situation gives rise to the question of why the members of the Dutch Reformed Church were not absorbed into the mission churches which began to flourish in the country. The circumstances become clear if one remembers that the segregation was

because of language differences. Neither the indigenous people nor the Dutch cared to learn each other's language. The logical alternative was the establishment of white congregations by the Dutch Reformed Church. Any tendency towards racialism was secondary, as there is no documentation in this connection.

In Chapter One we saw that M Martin, a farmer in Gazaland, had petitioned the Dutch Reformed Church in the Cape to send a resident minister to Rhodesia (NGK Archives Pretoria: *Martin in Kerkbode 11de Oktober 1894*). In answer to Martin's pleas, the Reverend Andrew Murray set about finding someone to send (NGK Archives, minutes of *Sending Kommissie 1894:74*). The person willing to go to Mashonaland was the Reverend PA Strasheim. This astonished not only his congregation at Wynberg, but also the 23 other boards, committees and organisations of which he was a prominent member (Strasheim in *Die Kerkbode 5 Februarie 1895*; *Die Kerkbode 7 Maart 1895*; Olivier 1946:30). It was through his actions that the first congregations in Rhodesia were established.

The factors of evangelism, language and education were very important, and linked together not only in the world view of the members of the Dutch Reformed Church, but also in the practical expression of their faith. This may be seen in the fact that the Reverend Strasheim requested that a Christian teacher accompany him to Mashonaland.

2.5.1 The world view in which the concept 'Christian Dutch education' is seen as a component of Dutch piety is brought into Rhodesia

A short history is given here to show how this world view came about. The Cape church under the leadership of Andrew Murray believed that Christian education would bring about a change in society. It was Murray's experience among the illiterate *Trekkers* that made him believe this (NGK Archives, Book Shelf 350224: *Murray to du Plessis 1919:394*). Murray then established institutions to train people for the ministry and as teachers (NGK Archives, minutes *Buitelandsche Zendingen Godsdienstonderwijzers*

staan het opzigt van die Zendingcommissie en onder die tucht van die naasten Ring, 17de Zitting 6 November 1873).

The next step was to place the rural schools under the authority of the church (NGK Archives, *Minutes, Buitelandsche Zending Kommissie: Scholen voor landelike bevolking aan lede onder onzer kerk: 18^{de} Zitting 7 November 1873:36*). There was a demand for the Christian Dutch teachers. Training of these teachers was a slow process and as a result of this, there were not enough of them. The congregations and schools had to make use of *travelling teachers* who visited as many schools as they could (NGK Archives, *Minutes, Buitelandsche Zending Kommissie: Soveel rondreisende onderwysers dat 'n inspekteur nodig is 33ste Zitting 28 November 1873*).

Murray believed that teachers were fellow labourers of God. For the mere acquisition of knowledge availed little if left to man alone. The real success of the country depended not on its mineral or agricultural wealth but upon its men and women. If they wished to see the country great, they should see to it that their men and women were a superior race, truthful and upright. It lay in the power of education to develop what was best and noblest in them (Murray in Du Plessis 1919:402).

By the turn of the century the idea that Christian teachers should accompany missionaries and ministers as assistants was manifested in a Dutch tradition. At this stage in history the factors of evangelisation and education were important components of Dutch Reformed piety.

The Dutch Reformed world view changed even further as a result of the influence that Andrew Murray had on the church. This time Murray, as the educationist, propagated the idea of *moedertaal onderwijs* (NGK Archives, *minutes Cape Synod 26th session dated 22nd November 1894*). Murray was aware of rural needs and there were few teachers who could impart instruction in both languages. The existence of the *Taalbond Eksamens* was mainly due to the efforts of JH Hofmeyr, a member of the Cape Dutch ecclesiastical circles led by Andrew Murray (Du Plessis 1919:409). These churchmen believed that the problem of

poor whites would be partially solved if the Dutch had equal language rights in South Africa. They were the white majority group but were disadvantaged in job opportunities (Du Plessis 1919:409,110).

The Dutch Reformed Church became instrumental in having Dutch declared an official language of South Africa, alongside English, in 1910.

2.5.2 The church planting tour by the Reverend PA Strasheim in 1895

The request by Strasheim for a Christian teacher to accompany him was at first not granted because of a lack of funds (NGK Archives, minutes Cape Synod, *Zending Kommissie 1894*), but just before his departure to Rhodesia Mr JS Groenewald was employed for the position⁵. He had some theological training but was not yet ordained. The Cape Synod felt that he would be the right person to assist the Reverend Strasheim in Rhodesia. On their journey northwards they held religious services for the small groups of people that lived along the way (Olivier 1946:31).

2.5.2.1 The Bulawayo congregation is founded on 6th September 1895

On entering Rhodesia, the Reverend Strasheim travelled to Bulawayo, where on the 6th September 1895 he established the first Dutch Reformed Church congregation for Dutch speaking people north of the Limpopo River. The Bulawayo Dutch Reformed Church congregation of two hundred and fifty members then chose a Church Board, and invited Mr Groenewald to remain in their congregation as the preacher and the teacher (NGK Archives Pretoria, SMA, minutes of Bulawayo congregation dated 10th November 1895). While Strasheim was in Bulawayo he spoke to the Administrator about the education of Dutch children who lived in Rhodesia.⁶

⁵ Even in the present time Dutch Reformed ministers undergo part of their training as teachers.

⁶ See the paragraph on Church Schools and 'CNO' schools.

There are no records of any minutes by this congregation between the 2nd December 1895 and the 7th September 1897. This must be seen as a result of the Jameson Raid (1895 - 6) and the Revolt by blacks (1896 -1897).

By the time of the Church Board meeting held on the 7th September 1897, Groenewald the teacher had been ordained as evangelist to this congregation (NGK Archives Pretoria, SMA, minutes of Bulawayo congregation dated 7th September 1897) and his ministry included many English speaking people. Two years later the congregation decided to allow the singing of English hymns on every third Sunday of the month (NGK Archives Pretoria, SMA, minutes of Bulawayo congregation dated 4th January 1899). Disciplinary action by the Church Board was already using both the Dutch and English languages (NGK Archives Pretoria, SMA, minutes of Bulawayo congregation dated 22nd September 1899).

For many years the congregation was hampered by insufficient funds and Groenewald went unpaid for a long time (NGK Archives Pretoria, SMA, minutes Bulawayo congregation dated 23rd July 1904). It was only in 1926 that this congregation could boast a credit balance of £739-12-2 in the bank (NGK Archives Pretoria, SMA minutes Bulawayo dated 23rd January 1926). In 1932 they sought court action against a person who had not paid £3,00 (NGK Archives Pretoria, SMA minutes Bulawayo congregation dated 6th August 1932). This small amount must be seen as an indication of how poor these Dutch settlers were in those early years.

By 1930 the Afrikaners in this area were regularly sending deputations to the Rhodesian Government to request that Afrikaans should be taught in the government schools. In 1933 the Minister of Education told the deputation that this would be allowed and that it was up to the Afrikaners themselves whether Afrikaans as a language gained the position in the system that they envisioned (NGK Archives Pretoria, SMA minutes Bulawayo congregation dated 5th August 1933:317).

Although this area is close to the border with South Africa, Afrikaans as a language has never really come into its own in Bulawayo. The Afrikaners have not left a cultural stamp on the community. However, a number of organisations were established through the years: The men's organisation concerned with Dutch Reformed missions, *Manne Sending Bond*, was established through the motivation of AF Louw, a nephew of AA Louw of Morgenster. AF Louw had recently come to minister in Bulawayo (NGK Archives, SMA minutes Bulawayo congregation dated 21 January 1939). Louw was also responsible for the establishment of the organisation for the Dutch Reformed youth, *Die Strewers* (NGK Archives, SMA minutes of Bulawayo congregation dated 22nd June 1940:481). In later years, he would become known for his work with the Dutch Reformed orphans at Daisyfield and Bothashof (1939 -1983).

The women's organisation, *Die Rhodesiese Christelike Vrouevereniging (RCVV)*, was also established because Louw arranged for Miss Stander, the Dutch Reformed welfare worker, to come and help organise the women into an association (NGK Archives, SMA, RCVV Kluis 1268: *Stigting van Take*, dated 1938 -1948; Kluis 1281: *Jaarverslae Reisende Werkster*, dated 1940 -1974). At the time, Bulawayo was the only town without a branch of the RCVV (NGK Archives, SMA minutes of the Bulawayo congregation dated March 1937; minutes of Bulawayo congregation dated 6th October 1940).

It seems as if people in this area are more isolated than in the rest of the country and because of the large distances from each other, do not support their own organisations as well as the members in other towns do. This may be the reason why the culture of the Afrikaner has not taken root in this area.

Although, a number of good educational institutions are found in Bulawayo, the Afrikaners have not managed to maintain a school of their own there. With regard to schools, there was conflict in the congregation about the value of education. A Miss Engels drew up a table to show that education gave an advantage in the search for employment. This is what the table looked like:

Standard reached	Percentage Boys employed	Percentage Girls employed
10 %	4.2 %	14.2 %
8	6.6	29.7
6	16.4	53.1
3	28.7	6.6

(NGK Archives, SMA minutes of Bulawayo congregation dated 3rd July 1943:65).

In 1983 the Excelsior Primary School in Bulawayo closed its doors to pupils. It was the only Afrikaans medium school in Zimbabwe (Minutes SMA Synod 1883: C8). Apparently this school was not well supported by the Afrikaans community.

Presently there is a very small congregation in Bulawayo. Members in this congregation attend the Christian service nearest to them. There is a good relationship between the three *Suster Kerke*, namely the Dutch Reformed Church, the Hervormde Kerk, and the Gereformeerde Kerk (Written History from the congregation itself 1995).

2.5.2.2 *The Melsetter-Chipinga congregation is founded on 12th October 1895*

Continuing his tour of the country in 1895, Strasheim travelled to Gazaland from Bulawayo where the second congregation, Melsetter, was founded on the 12th October 1895 (NGK Archives Pretoria, SMA, minutes of Melsetter congregation 1995:1). A Melsetter Church Council was chosen and had its first meeting on the 14th October 1895 (ibid). The converts of the Dutch Reformed Church greeted Strasheim with joy. These people were pleased to make use of his services and also to partake of the sacraments. Mostly the services were held under tarpaulins taken from ox wagons.

Notices of church meetings were carried to the Afrikaner farmers by policemen and the British South Africa Company messengers (Olivier 1946:32).

The congregation did not get a minister until March 1896, when the evangelist Le Roux came to help with the work. He was unable to administer the sacraments until after his

ordination the following year. Meanwhile the American missionary at Mount Selinda was asked to officiate when necessary (NGK Archives, SMA minutes of the Melsetter-Chippinge dated 5th October 1896).

The Reverend le Roux was fortunate in that Strasheim had handed him ecclesiastical matter and given him directions about the administration of the congregations. This included the following:

- 1 Lidmaten en Doopregister met Notulenboek des Kerkraads
- 2 Huwelijks Register met 100 duplikaatvormen
- 3 Een formulierboek der Ned.Ger.Kerk
- 4 Een Kerkelijk Wetboek
- 5 Een pakje Lidmaatboekjies
- 6 Twee blanco vormen voor gebodenbrief doopeedels (NGK Archives Pretoria, SMA minutes Melsetter dated 8th June 1896)

There have not been many changes in the ecclesiastical administration in the past century. The main business of the church is still the administration of sacraments, the instruction of the members and their children, and evangelisation to recruit new members. In the modern church a little more attention is given to detail and methods, and models of evangelisation have changed. The whole ecclesiastical scene may be summarised as being '(g)athering the church, building the church and sending the church' (Bosch 1980).

The Reverend le Roux made a valuable contribution to the area, in that he taught the farmers the rudiments of horticulture. Even the school children were taught how to cultivate gardens. The Reverend le Roux was forced to return to South Africa in 1904 because of ill health.

The congregation was without a minister until 1906 when the Reverend JJ Wessels came to minister in the area. During his ministry in the Melsetter area, he encouraged his flock to become involved in mission work. This he did under trying conditions, as it was during this period of time that the rinderpest and locusts destroyed much of what the farmers had (Written history from the congregation itself 1995).

Wessels was not only interested in promoting the idea of missions, he also did much to promote the idea of educating the young. Both concepts still caused some controversy in certain sectors of the poor society, who believed that only the rich could afford good education for their children and support for missions.

The majority of Afrikaners believed that children should only attend school until they could read the Bible and write. They wanted their children to go to school and did all they could to establish schools, but they thought that their children had learnt enough by the time they reached puberty. The children were then considered old enough to help with the work on the farms (Zimbabwe Ministry of Education documents: School Inspector's Report 1902).

Wessels also led the deputation that requested that Dutch be taught in the Mount Selinda School. Miss Gibson, the school headmistress, agreed to this (NGK Archives Pretoria, SMA, minutes Melsetter dated 12th January 1907). In 1907, a collection tour was undertaken by Wessels to alleviate the local situation for the poor in Rhodesia. This was to enable the children to attend school, as the parents had scarcely enough money to buy food, let alone buy extra clothes and other necessities required by the children for school (ibid). Most of the children possessed only one change of clothes during those years of famine (Sinclair 1971:90,107).

Wessels was the right person to undertake the tour as he served on the governmental commission for education and was also instrumental in the establishment of the Dutch Reformed Church Schools in the country (Olivier 1946:94,95). The collection tour was not as successful as Wessels had hoped it would be. The rinderpest, locusts and drought affected the whole of Southern Africa. The Transvaal was especially hard hit. In this situation, the Cape Dutch Reformed Church had begun to feel the strain of the financial burden that the church in Rhodesia had placed on it. The Cape Synod looked to the Dutch Reformed Church in the Orange Free State to help with this task.

The Reverend Wessels' ministry ended in 1912 and he returned to South Africa. In general, he was satisfied with what had been accomplished. He had got the Dutch to send their children to school and had got the children to join the *Christelike Jeug Vereniging*, the church organisation for its youth. He had also encouraged people to start reading religious magazines and books (Olivier 1946:95).

His successor, the Reverend FH Badenhorst, was distinguished by the fact that under his leadership, in 1919 the Dutch language was replaced by Afrikaans as the official language of the Church (De Jager 1970: 4). This does not mean that Afrikaans had not been used until then. Various documents and minutes of Board meetings show that Afrikaans was used as early as 1909 (NGK Archives Pretoria, SMA, Minutes: *Dagbestuur vergadering Daisyfield Bulawayo 1909*).

The Reverend Badenhorst remained in the Melsetter-Chipinga congregation for nearly seven years during which he tried to promote the concept of *Nasionale Christelike Onderwys*⁷ and was then succeeded by the Reverend AB Wessels in 1920⁸. The fruit of the labour of the Reverend Badenhorst soon became visible, not only with regard to education, but also with regard to Afrikaner nationalism. There was a renewed interest in cultural activities that has continued to the present day.

This congregation was divided into two wards right from the beginning. This was because of its size. Separate church services were held in both the wards and by 1920 the Chipinga ward was regarded as stronger, financially. The government had given the church land on which to build a church and school, but because of their poverty the Dutch community opted to build a church hall instead of a church (NGK Archives, SMA Minutes of the Melsetter congregation commission dated 9th September 1922: *Algemene Maatskaplikesorg sal bydra*). This decision proved to be a practical one. For during the depression the church hall was also used as a school hostel.

⁷ See the paragraph on the CNO schools later in this chapter.

⁸ See Appendix for a list of ministers who served in this congregation.

The congregation was divided into two wards and soon these were competing against each other to be the main church centre and thus ensure that the church and *pastorie* would be built in their area. During the ministry of the Reverend CA van Schalkwyk matters came to a head. Members of the congregation began to criticise him for ill management of funds and neglect of his duty to the congregation (NGK Archives Pretoria, SMA minutes of Melsetter congregation dated 26th September 1926:330). That he suffered from depression and East Coast Fever did not make a difference to the opinions held by the majority of members.

The congregation decided to terminate his ministry to them, but before this happened many members of the Dutch Reformed Church joined the Hervormde Kerk that was established in the area because of the conflict. In August 1937, the Reverend AJ Malherbe was sent to the congregation by the synodal commission (*Algemene Armsorg*). He was to try and bring a semblance of order to the situation (NGK Archives, SMA minutes of the Melsetter congregation dated 15th August 1937: 475; 16th Oktober 1937: *Rapport Kommissie met geslote deure*: 499, 501-506)

Although some mistrust remained, Malherbe was largely successful and was instrumental in convincing the Reverend OSA Robertson to go and minister to this troubled congregation. By 1941 the factions in the conflict had become reconciled and were working together (NGK Archives, SMA, Minutes of the Melsetter congregation dated 4th October 1941).

The main centre of this congregation was shifted to the Chipinga ward during the ministry of AM de V Esterhuysen (1947 - 1950) and church growth was experienced until the civil war started in 1971/2. The situation worsened when Mozambique became independent in 1974. Many people were killed and maimed during the conflict and others emigrated to South Africa. Membership shrunk to the extent that services were no longer held at Cashel or Melsetter, two of the outlying centres.

Melsetter-Chippinge area is still an Afrikaans cultural centre and has been so from the beginning (NGK Archives Pretoria, *SMA Gemeente vergadering by Voortrekker monument Melsetter, gehou 1ste September 1906*). The little church at Melsetter was declared a historical monument in 1975 (NGK Archives Pretoria, SMA, Minutes of the Melsetter congregation dated 10th April 1975:8 paragraph 2). Afrikaans concerts and plays for the theatre are staged and draw much attention from the local community.

The Civil War (1971 - 1980) had a devastating effect on this congregation. Many Afrikaner families were forced to leave or be killed. At a Church Board meeting in May 1973, the Reverend JP Schoeman said

'n Mens sien hoe die rooi hordes op ons grense saamtrek, met die doel om die Christendom te vernietig. Ons moet volhou in die gebed en geloof in die Evangelie Aksie wat beplan word om die euwels van ons tyd te bestry. Die Heer wil ons gebruik om 'n getuie in die wêreld te wees vir sy kerk (NGK Archives, SMA, Minutes of Melsetter congregation dated 26th May 1973).

By 1980 only a few Afrikaans members of this congregation remained. Most of the families that still lived in the area had lost someone in the war. By this time the Afrikaner's world view about the English community had undergone change. The Reverend Wessel Rossouw (1982 - 1985) introduced English services in Chippinge, and the whole community was invited to attend them. Nevertheless, there are many doubts about the future existence of this congregation.

At the present time, the few members that live there are involved with a ministry to the poor and this has borne much fruit. The Chippinge congregation was also instrumental in the project to establish boreholes in the tribal trust land. This ensured a supply of water during droughts and has earned respect for the church from the indigenous people (Written history by the congregation itself 1995; interview, the Reverend AS van Dyk 1996).

Presently, this congregation is a small one. The few members are scattered over a large area, which makes the ministry difficult and expensive. Much time is spent

travelling to and from church services, meetings and pastoral consultations. The geographical position, together with the fact that few industries are situated here, ensure a sparse population and make the congregation unattractive to ministers who often feel that their ministry should be where they can reach more people

2.5.2.3 The Fort Victoria (Masvingo) congregation is founded on 16th November 1895

By 1895 the situation had changed in the Fort Victoria district. Whereas in 1891 there had been insufficient members to establish a congregation, four years later this was no longer the case. On the 16th November 1895, the Victoria Dutch Reformed congregation was formed (NGK Archives, SMA, Minutes of Masvingo dated 16th November 1895). Because this congregation still lacked sufficient funds to support its own minister, it made use of the services of temporary clergy whenever possible. The Reverend AA Louw of Morgenster visited the town regularly and the congregation was able to share his services with the mission (Louw 1964:111).

The history of this congregation is a chequered one. In 1905, when all the white congregations in Rhodesia stood directly under the authority of the Presbytery of Hopetown, for financial reasons this congregation was asked to become a ward of either the Enkeldoorn or Bulawayo Dutch Reformed Church (NGK Archives Pretoria, SMA Kluis 1252). At first it chose to become part of the Bulawayo congregation (Olivier 1946:32; Written history by the congregation itself 1995). Later because the Enkeldoorn congregation was also in dire straits, the Victoria congregation shared a minister with the Enkeldoorn congregation (ibid). During other periods, for example the year 1977 and the year 1982, this congregation has stood under the authority of the Messina congregation in South Africa (interview, F Maritz, General Secretary SMA 1996)

The financial burden on most of the Zimbabwean congregations has always been great due to the fact that there are usually a small number of members living in any particular area. This congregation is similar to the Melssetter-Chipingwe congregation, in that the

few members that comprise the congregation are spread over a very large arid area (Written history by the congregation itself in 1995. Apparently the Church Board minutes were lost in the Civil War).

2.5.2.4 *The Salisbury (Harare) congregation founded on 28th May 1901*

The Cape Synod had previously sent deputations to the colony. In 1891 the Reverends AJL Hofmeyr and GW Stegmann had been appointed as a *Zending Kommissie* to visit Mashonaland (NGK Archives Cape Synod Zending Kommissie 1890: Kommissie voor Evangeliebediening in Mashonaland: 1) and the Reverend Paul Nel had visited the Colony in 1893 (NGK Archives, Acta Synodi 1894:5). These deputations had not recommended that a congregation should be established. They felt that the community was too small and too poor to support a minister (NGK Archives, Cape Synod minutes *Zending Kommissie 1894*; Written history by the congregation itself 1995:3,4).

When the Reverend Strasheim arrived in Salisbury (Harare) it was decided not to establish a congregation immediately, but rather to wait until the following year to do so. It was hoped that by then there would be sufficient members to establish a self-supporting congregation (NGK Archives Pretoria, Cape Synod minutes of the Zending Kommissie dated 1894). The members in the Salisbury (Harare) Congregation at the time, although extremely poor, guaranteed to pay the salary of a minister who would be willing to come to Rhodesia (NGK Archives, Strasheim in *Kerkbode 1896*).

Soon after the Reverend Strasheim's visit to the settlement in 1895, the evangelist Liebenberg started a school for the Dutch children. In this action it becomes apparent once more that in the Dutch world view, education and evangelisation were meant to be practised together. Liebenberg was later ordained for the ministry in the Enkeldoorn congregation.

It took longer than a single year to establish the church in the capital because of the

political situation. The Jameson Raid in 1895 had caused mistrust between the settlers and the British administration in Rhodesia. The official church magazine reported that

(d)ie dolksteek waarmee daar gepoog is om die Afrikanderdom vir goed in die Republiek te verlam het 'n elektriese skok deur die nasionale harte gestuur (NGK Archives, Die Kerkbode, 16 September 1896).

Political unrest was to continue with the uprising by the blacks (1896 -1897) and the outbreak of the South African War (1889 -1902). These events had an adverse effect on the process of church planting in the colony. Many settlers returned to South Africa to fight for the Boers. Almost all the Trekkers who had come to Rhodesia in the Moody Trek returned to South Africa for this reason. The Cape Synod could not get anyone to volunteer to minister in Rhodesia during that period (Olivier 1946:34; Written history by the congregation itself 1995).

What brought about the change is not known, for the first Church Board book of minutes got lost. What is certain though, is that on the 28th May 1901 a small group of only fifty Church members led by the evangelist Liebenberg, founded the Salisbury (Harare) congregation. Until the end of 1909, when the Church was consecrated for use, the Church services were held in the Magistrate's Court (Written history by the congregation itself 1995:6).

The first minister called to serve in this congregation was the Reverend D du P Steyn. He did house visits by bicycle over long distances because some of the members of this congregation lived on the border with Mozambique. This continued until he returned to South Africa in 1908 (ibid). He did much to reconcile the settlers with the British administration and the Administrator was invited to lay the foundation stone for the first Dutch Reformed Church building in Salisbury on the 14th May 1908 (Written history by the congregation 1995:6).

Through the years a number of wards separated to form independent congregations. In 1917 the Eastern Ward of the Salisbury (Harare) congregation became the Umtali congregation. This was followed by Gatooma in 1943, Sinoia in 1949, Marandellas in 1951, Salisbury South in 1954 and Bindura in 1970 (NGK Archives Pretoria, SMA: Gemeentes: Kluis 1301, 1302, 1303; De Jager 1970: 20, 22).

Some of the ministers that came to work in this congregation were distinguished by their activities concerning specific projects or other matters. Dr HC de Wet (1937 - 1944) worked tirelessly to obtain Afrikaans language and religious rights in the Rhodesian system of education. He was instrumental in unifying the Afrikaans community that consisted of people from various walks of life. De Wet gave the Afrikaans culture a prominent position in the ecclesiastical calendar. For instance, the birthday of Paul Kruger was once more celebrated traditionally,

President Kruger se geboortedag word in Kerksaal herdenk. Ons moet baie versigtig te werk gaan, op voorwaarde dat die tydperk van Boereoorlog uitgelaat word (NGK Archives Pretoria, SMA, Minutes Harare congregation dated 18th October 1939:85).

On the other hand, some old traditions were given a more modern form, like the annual fund raising by means of a church bazaar. In 1936 - 37 the church bazaar was replaced by a *Thanksgiving (Dankoffer)*. This did not seem to be a practical innovation, for the following year the congregation decided to have both a *Bazaar en Dankoffer* (NGK Archives, SMA, Minutes Harare congregation dated 10th September 1938:5). The people that lived in Harare (Salisbury) were mainly business people and not only farmers as was the case in most of the other centres. This meant that it was more practical for them to tithe money instead of goods for a bazaar (Written history by the congregation itself 1995:9).

By the 1940's, this congregation had become too large for an effective ministry. Even with two assistant ministers, the quality of pastoral care was deteriorating. These ministers brought it to the congregation's attention that according to *Kerkwet*, they were supposed to support missions (NGK Archives Pretoria, SMA, Minutes Harare

[Salisbury] congregation dated March 1940:89). Although the congregation had a very extensive ministry in that the pastoral care for the hospitals and schools in the town were their responsibility, they helped to build the church for the Vakaranga (NGK Archives Pretoria, SMA, Minutes Harare dated March bazaar).

This congregation has continued to support missions up to the present. Sometimes the methods of ministry and support given by the congregation have caused a conflict of interests. This was the case when the congregation made use of the white missionaries to help with the ministry to the schools and hospitals. The congregation came to an agreement as follows:

Sendelinge word nie verplig om ampspligte waar te neem in moedergemeente nie. Hy is bereid om soos in die verlede die werk te doen sonder enige vergoeding, dog vra hy dat die Kerkraad 'n besluit moet neem. Daar bestaan geen geskrewe ooreenkoms met die Algemene Sending Kommissie waarvolgens sendelinge in blanke gemeentes kan voorgeskryf word nie.

Eerwaarde van Wyk en Ds AF Louw kom ooreen dat die sendeling sal die volgende pligte nakom.

- 1 Moet help met godsdiensonderrig by sekere skole waarneem.
- 2 Moet help met hospitaalbesoek.
- 3 Moet help met aanddienste in Hatfield

(NGK Archives, minutes Harare congregation dated 11th April 1953: Pligte van Sendelinge teenoor moedergemeente).

This agreement sorted out the situation in a satisfactory manner as both the congregation and the missionaries knew what responsibilities they had towards each other.

The congregation was plagued by all the problems that occur when a congregation is spread over hundreds of kilometres. For instance, the congregation experienced difficulty in getting information to members in distant wards. Dr J Minnaar (1944 -1946) started a newsletter *Die Reënboog* and managed to solve much of this problem.

During the ministry of the Reverend De B Joubert (1947 - 1955) many of the difficulties disappeared when three of the large wards decided to establish independent congregations (Written history by the congregation itself 1995:11). As there were

enough members living in these wards⁹ and as the mother church would help financially, the Sinoia ward, the Marandellas ward and the Salisbury South ward were able to form independent congregations under the leadership of Joubert.

This was a time of growth for the Dutch Reformed Church. Salisbury (Harare) was the capital city of the country and this meant that the largest number of private and government schools were situated here, as well as the biggest hospitals. The congregation needed more workers to help and they advertised in both *Die Kerkbode* and *Die Huisgenoot* for social workers. The congregation also wrote to the Hugonote Kollege because they needed a Sunday school organiser. By this time there were over thirty schools to minister to (NGK Archives Pretoria, SMA, Minutes Harare dated 4th July 1952: 18; 28). The church's ministry to hospitals had become an important missionary outreach. The congregation was asked to nominate a person for the appointment to the Hospital Advisory Committee (NGK Archives Pretoria, SMA, Minutes Harare congregation dated 11th April 1953).

The ministry of the Reverend CB Zietzman (1956 - 1961) was marked by closer ecumenical ties with the English community (NGK Archives, SMA Kluis 1191: Ander Kerke) and the establishment of a bookshop which sold Christian literature (NGK Archives, SMA, Boekhandel Kluis 1298 dated 1955 -1972). Although this bookshop only existed for three years, it brought the need for a local bookshop that sold Afrikaans books to the attention of the whole community. The bookshop closed down because it operated as a branch of the Kerkboekhandel in Pretoria and this was not practical at that time in history.

The Reverend LF van Niekerk (1961 - 1964) not only strengthened the ecumenical ties, but also the social ties, with the rest of the Rhodesian community (NGK Archives Pretoria, SMA Kluis 1191: Ander Kerke 1962 -1964). During his ministry the Dutch Reformed members became involved in catering at the annual Agricultural Show (NGK

⁹ In 1949 in Sinoia there were 180 adults and 352 children; in Marandellas in 1951 there were 275 adults and 515 children; in Salisbury South there were 600 adults and 1 000 children as the Bothashof School was situated here.

Archives, SMA, RCVV Kluis 1301 1964 -1974). Afrikaners were encouraged to make contributions to other organisations, such as the farmers' associations, garden clubs and women's institute in each district (ibid). The English and the Afrikaans communities were getting to know each other and began to regard each other as Rhodesians, and no longer regarded themselves as British or South African citizens.

The civil war in Rhodesia (1971/2 - 1980) further strengthened the ties among the whites in the country. The shared experiences of war had caused some solidarity between them. This had occurred to the extent that many of the Afrikaans children spoke English better than their own language. To remain relevant in the changing society, the Dutch Reformed Church established the English Congregation in 1978 (NGK Archives, SMA, Minutes Harare English (NGK Archives, SMA, Gementes: Harare, Kluis 1301).

The Civil War also had an ironical effect on the relationship between the white and black people in this congregation. There was a growing respect and trust for each other. The reason for this may be sought in the fact that most whites were farmers and were called to perform military duty regularly and frequently. This meant that the white farms were left mainly under the control of the black farm workers and white women.

In this congregation it was observed that charismatic tendencies were present. Too much emphasis was placed on pneumatology. This resulted in a one-sided view of the work of the Holy Spirit. The Reverend AJ Viljoen Jnr was expelled as a minister in the Dutch Reformed Church on the 9th March 1996 (Presbytery meeting held in Harare on the 20th November 1995; Expulsion at church service on the 9th March 1997). The present situation in the church as a whole is described in Chapter Three.

2.5.2.5 The Enkeldoorn (Chivu) congregation is founded on 9th November 1895

When the Reverend Strasheim arrived in Charter (Enkeldoorn; Chivu) after his visit to the settlement of Salisbury in 1895, Mr Groenewald, a Christian teacher, accompanied him (NGK Archives, Minutes of Zending Kommissie Cape Synod 1894). Here he held

a church service so that communicants could partake of the sacraments. Among these communicants were both Dutch hunters and colonists. While on his visit to this area he established the Umnyati congregation (NGK Archives Pretoria, SMA, Minutes of Enkeldoorn:1)

Hunters were found in this area as early as 1849. A hunter called Jan Viljoen, who belonged to the Dutch Reformed Church, lived here. Jan Viljoen's granddaughter was born on the banks of the Umnyati River in 1871 and was the first white person to be born in the country (Olivier 1946:30; Tabler 1966:47).

Another important birth in the same year was that of Albert J Liebenberg, destined to be the first minister to this congregation. The school in the town still bears his name (1999) because both the black and white population groups respected him. The Reverend Liebenberg tried to promote good relations among the various population groups in the area. He remained in the Enkeldoorn congregation until his death, after an operation in 1933.¹⁰

There was little or no growth in this congregation until after World War II. The financial debt which had accumulated during this time was only paid off during the ministry of the Reverend BJ Viljoen (1946 - 1956) (NGK Archives Pretoria, SMA minutes of the Chivu [Enkeldoorn] congregation dated 27th January 1945:52).

Attention was focussed on the youth during the ministry of both the Reverends PE de Kock (1956 - 1960) and JM Kearney (1963 - 1968). The Christian organisation called Kerk Jeugvereniging was established and this became popular with the young people (NGK Archives Pretoria, SMA Kerk Jeug Vereniging Kluis 1206, 1208,1209). When the Reverend P Groenewald came to minister to this congregation between 1972 - 1975, he encouraged the youth to participate in sport and played rugby himself. Some of those who were not interested in sport formed a drama society and won the national trophy for the best performance (Written history by the congregation itself 1995).

¹⁰ See Appendix for a list of the ministers who served in this congregation.

Because this congregation was without a minister between 1975 and 1983 the community often made use of the services of retired or temporary clergy. Dr Willie Marais spent 10 days in this congregation during 1977 and again in 1994 when the congregation was once more without a minister. Since 1994 this congregation has operated in combination with Harare South congregation (Written history by the congregation itself 1995).

In relating the history of how these congregations were founded, the researcher showed that the factors of evangelisation, education and language were important components of Dutch Reformed piety. Very often the congregation and the school were established simultaneously, such as in the case with Bulawayo, Enkeldoorn and Harare. Melsetter used the school at Mount Selinda and Masvingo used the school at Morgenster. The whole process was manifested in a way that became identified with Dutch piety and this is further illustrated in the next section.

2.6 Educating the Dutch (Afrikaners) in Rhodesia: 1901 - 1995

2.6.1 Dutch Reformed Church Schools: 1901 - 1906

Previously it was shown how the concept of Christian Dutch Education originated in ecclesiastical circles of the Dutch Reformed Church in the Cape. The church that was led by Andrew Murray propagated the concept. The ensuing events showed that this world view was not only present among the South African Dutch, but was also the view held by the Dutch people who lived in Rhodesia.

Before he returned to South Africa in 1895, the Reverend Strasheim again visited Bulawayo, where he met delegates from all the newly formed congregations, as well as from every district in the country. These delegates had gathered to hold the first meeting concerning the Dutch Reformed Church in Rhodesia (NGK Archives: SMA, Minutes of the Bulawayo congregation dated 1st October 1895:1; Olivier 1946:32 - 33). Here he was asked to remain as a minister in Rhodesia. He declined, but promised to

see that the situation in the region was reported to the members of the Dutch Reformed Church in South Africa (NGK Archives: Strasheim in *Die Kerkbode* 1896). He promised to bring the shortage of ministers and teachers to the attention of the church in South Africa, and also to speak to the Rhodesian administration about the Dutch problems concerning schools before he left.

The factors of evangelisation, education and language as components in the piety of the Dutch Reformed members had already blended to the extent that Church Boards were discussing education and language as part of church business (NGK Archives, Minutes of the Bulawayo congregation dated 1st October 1895:1; Minutes of the Bulawayo congregation 1903; Minutes of the Melsetter congregation dated 8th June 1898; Minutes of Enkeldoorn congregation dated April 1897:1-4).

After the historical church meeting held in Bulawayo, a Dutch Reformed delegation led by Strasheim went to speak to the Administrator, Mr L Jameson¹¹, about obtaining assistance to build schools in the territory in which both the Dutch language and religion could be taught. They were cordially received and a memorandum was drawn up and duly signed on the 1st April 1901 (NGK Archives Pretoria, SMA, Minutes of the Bulawayo congregation: 2; Minutes of the Melsetter congregation: 4)

The memorandum gave the Dutch Reformed Church the right to establish a number of church-controlled schools in the territory. They granted the church land on which to build schools (National Archives Harare: BSACo., Type B permit special grants 1901). The schools would be built at Bulawayo, Victoria, in the Umyati district, somewhere between Umtali and Charter, and the fifth, as near to Melsetter as possible.¹² The Rhodesian Government would assist in the payment of salaries.

The signing of the Memorandum had strengthened the arguments for language and religious rights within the system of education by the Dutch people in the country. They

¹¹ The spelling of *Jameson* is correct according to archival sources.

¹² In fact six schools were built. The sixth school was established at Inyanga.

felt that they had the right to establish the Afrikaans culture in the region. The following quotation will perhaps give a clearer view of the current situation. This concerned the Public School at Melsetter in 1902:

Of the 29 children in the primary school, 19 were aged between 14 and 20, but only two were beyond standard II. Most had such a limited knowledge of English that very little apparent progress could be made in a term, but parents withdrew children whenever they could not find the £2-10 to pay the tuition for a term. The fluctuation in numbers was disconcerting; the school had opened with four children, and had got as high as thirty-two pupils. But only two pupils had attended for the whole year..... The Inspector said that he felt that the root of all the objections was that no Dutch was taught but as the children were so far behind in the official language of the country at present all their time must be devoted to that tongue (Sinclair 1971:53).

In evaluating the situation, it must be remembered that the South African War (1899 - 1902)¹³ had made much of what was English distasteful to the Dutch people. Even before the war, the Boers saw the English as the root of many of their woes.¹⁴

There were strong links between South Africa and the British Colony. These were not only economic, social and cultural, but also ecclesiastic. The link between the Dutch Reformed Church in South Africa and the members of the church in Rhodesia has already been described. Because of the relationship between the two countries, part of the animosity that existed between the main white groups, namely the English and the Afrikaners, was carried over into the British Colony.

This could be seen in the aspects concerned with language and culture. The Dutch regarded their language and culture as components of self-identity. In their world view, language was the core of their existence. It was important to their religion. They believed that their innermost feelings were expressed to God in their mother tongue. The Afrikaner parents in Rhodesia wanted their children to be taught in their own language.

¹³ This war is popularly known as the Anglo-Boer War.

¹⁴ South African school history books detail reasons for the *Great Trek*.

Many of the Afrikaans children were too old for their classes and having to learn a second language meant a further disadvantage. In many districts in Rhodesia, Afrikaners were in the majority but did not have much of a say in formulating the system of education. In Enkeldoorn in 1909, for instance, there were thirteen Afrikaans-speaking children and only one English child, but the school committee was composed of five English members and two Afrikaners (Olivier 1946:277). This was the trend throughout the country, and perhaps the government had reason for this manipulation. The Afrikaners were mainly farmers and did not show much interest in official bodies, boards and committees. Very often they were out of touch with events until some Law or Act had been passed (Olivier 1946:277).

Just how difficult it was to build and maintain schools soon became apparent to the Afrikaans people. A shortage of materials and finances hampered the whole process. When the schools were finally constructed there was a shortage of teachers (NGK Archives, Minutes Cape Synod Buitelandsche Zending Kommissie Verslag Mashonaland: Godsdiens Onderwys op skole, report dated 11th November 1919; Godsdienst onderwyser en Oefenaar der NG Kerk, dated 19th November 1919). The few teachers that did come to teach in Rhodesia (Zimbabwe) saw their service as a missionary endeavour (interview, DJ Steenkamp, CJO Groenewald, R Ferriera, teachers at Bothashof Church School up to 1983).

However, the majority of South African teachers did not think conditions were attractive enough in Rhodesia. Most of them had been trained in Afrikaans and were required to teach in English in Rhodesia (Zimbabwe). Furthermore they were unwilling to teach in an English country that was foreign to them, especially as this entailed the forfeiture of retirement benefits. Because of the poor service conditions only a few of them came to teach in Rhodesia during those early years (interview, Didi Geldenhuys, a teacher at Bothashof Church School, Sinoia Primary School and Lomagundi College 1951 - 1997).

In order to understand the situation of these schools more clearly, the Bulawayo School may be used as an example. There four members of the Church Board were asked to volunteer to teach the children, while the evangelist J Groenewald was required to preach on Sundays, as well as teach the children during the week. His accommodation consisted of two rooms attached to the school building. The buildings themselves were soon in disrepair because they had not been constructed properly. There were no books and the parents could not pay the school fees. The situation was far from ideal and could not continue for any length of time (NGK Archives Pretoria, SMA, Minutes of Bulawayo congregation: Verslag: Staat van Godsdiens 1908). This was the position of all the Dutch Reformed church schools in the country (NGK Archives, SMA, Minutes of Harare [Salisbury] congregation: Rapport aan Dutoitspan 1907).

Meanwhile the administration in Rhodesia had made provision for the establishment of state schools in 1902 (Olivier 1946:263; unpublished dissertation, Pretorius 1992:21). In 1908 a Commission of Enquiry concerning education recommended that all primary education should become the responsibility of the government. Furthermore, they recommended that all education in the country should have a central authority. The Commission also recommended that the government should have the right to enforce compulsory schooling, and that no language except English should be used in school, unless recommended by the Education Advisory Board (National Archives Harare: Education Ordinance 1903; Report Education Commission 1908).

The government policy with regard to a system of education had been formulated. The main goal of the administration in the country was to establish some uniformity in education. This did not mean that these recommendations were carried out immediately. The administration did sympathise with the Afrikaners, and they often did their best to accommodate the Afrikaners' needs (Minutes Daisyfield DV dated 12th January 1915). In practice this meant that the small schools in rural areas were left very much to themselves (Groenewald 1978:90; unpublished dissertation, Pretorius 1992:21).

It was inevitable that this policy, together with the unavailability of suitable teachers and lack of sufficient funds, would make it impossible for the Dutch Reformed Church Schools to remain open. By 1906 these schools were forced to close down (NGK Archives: Report Salisbury congregation to the Presbytery of Dutoitspan 1907).

A fourth factor that contributed to the failure of these Dutch Reformed Church Schools was the lack of co-ordination between the schools and the congregations within Rhodesia (Olivier 1946:250; unpublished dissertation, Pretorius 1992:22). Some blame for this may be sought in the way the congregations were, and still are, structured. The congregations operate completely independently of each other, and only have contact with each other periodically, at presbyterial and synodal level.

By 1906 it was generally accepted by the Rhodesian Administration that evangelism and education could be successfully combined within the system of education in the region. One reason for this acceptance was because Cecil John Rhodes, who had been a prime minister of the Cape Colony, opposed the idea of a system of education that lacked instruction in Christianity (National Archives Zimbabwe: Manuscript MS M11/1/1). In full agreement with his idea concerning religious instruction, all churches in Rhodesia had obtained the right of entry in the schools. This meant that every church was responsible for the religious instruction of the children belonging to their own denomination.

We have seen how the factors of evangelism, the Afrikaans language and education were blended in the piety of the Afrikaners in Rhodesia. Wherever sufficient numbers of people gathered, they organised congregations and, almost simultaneously, established classes or schools for their children. This happened to such an extent that it gave rise to the concept of Christian Afrikaans education. The more conservative Afrikaners, as well as those who belonged to the Dopper Kerk and the Gereformeerde Kerk, held this world view.

2.6.2 The 'CNO' Schools in Rhodesia: 1913 - 1922

The Dutch Reformed Church in South Africa supported and financed the congregations in Rhodesia, and it was the driving force behind the Christelike Nasionale Onderwys (CNO) Movement, which the Church saw as a solution to the secularisation and denationalisation of its youth. This CNO Movement had roots that went back to the South African organisation known as Die Genootskap van Regte Afrikaners. The aim of the organisation was to establish a national system of education based on Christian principles which allowed that Afrikaans as a language should come into its own (Christelike Nasionale Onderwys (CNO) beleid FAK 1948; unpublished dissertation, Pretorius 1992:23).

In the CNO schools the factors of evangelisation, education and language blended to such an extent that it may be said that Dutch Reformed piety had permeated reality and developed into a practical world view. This world view saw Afrikaans Christian Education as the only model of education acceptable for Afrikaans children.

From the very beginning the Rhodesian authorities knew about the endeavours concerning the CNO schools in the country. In 1913 the church had sent a deputation to discuss matters with the Administration and a petition signed by 434 Dutch parents was laid before government (Olivier 1946:283). The deputation failed to get the government to change the existing system of education to suit the Afrikaners. All that remained for them was to establish and maintain these private schools themselves. Afrikaners in this country drew up a constitution for the administration of the CNO schools that stated:

Deur Christelik-nasionale skole word verstaan skole waar die onderwysers(esse) aangestel is op voorslag van 'n Kommissie gekies deur en verteenwoordigende die ouers van skoolgaande kinders, waar godsdiensonderwys in 'n Christelike gees verskaf word, en gewone onderwys tot Standard 1V deur middel van die huistaal, terwyl die tweede landstaal tot Standard 1V slegs as taalonderwys word, en daarna as tweede medium aangeleer word (Olivier 1946:287).

Financial assistance would not be sought from the Government. Each school would see to its own needs, and the Helpmekaar Fonds was started in 1913 (NGK Archives, Minutes OVS Bloemfontein 20 April 1922:14). Members of the Dutch Reformed Church in South Africa were requested to donate £1 each to this fund. As donations to the Helpmekaar Fund were made, so the Trustees invested the money (NGK Archives Pretoria, SMA, Minutes of the Chivu congregation 1908, 1914, 1917; NGK Archives, 24th session Cape synod dated 19th November 1919).

Most of the money was spent to build the schools in Rhodesia. This left very little to pay the teachers' salaries (NGK Archives Pretoria, SMA, Minutes of Melssetter congregation 15th October 1904: Vyf maande nie betaal nie; Minutes 12th January 1907; Minutes 26th September 1926: Mismangement). The congregations could not agree about the management of the schools and to make matters worse there was a decrease in the financial support from South Africa. Between 1918 and 1921 everyone had become poorer due to droughts, rinderpest, famine and the influenza epidemic.

Meanwhile, the Rhodesian government had monitored the situation regarding education in the country. The school inspectors reported annually about the situation. In 1916 the Director of Education had written that

(w)ithin recent years a certain number (seven or eight) private schools using the Dutch medium have been established in the country, apparently opposing the Government schools (Report by Director of Education 1916).

At the end of the following year he wrote again:

A new factor to be reckoned with is the determination of a section of the Dutch population not to accept the Government system of Education so long as it does not provide for the instruction through medium of the mother tongue up to and including Standard 1V. This is in effect a demand for bilingualism. On the other hand there is no doubt that the facilities provided for the instruction in Dutch are found satisfactory by a large section of the Dutch population. At the end of the year instruction in Dutch was being given in rather more than half of the seventy-three public schools (Report Director of Education 1917:4,5).

These quotations indicate the government's attitude to the Dutch (Afrikaans) language. It is apparent that they were willing to provide instruction in Dutch, and that instruction in Dutch was offered in more than half of the existing schools in Rhodesia. When the CNO schools were taken over by the Department of Education in 1922, language concessions were a main issue.

By 1921 the financial statements presented by the CNO schools showed that these schools were no longer viable. Although, the Trustees had invested school funds, this was not always done wisely. Local conditions were also unfavourable. Drought and the rinderpest had all but wiped out livestock and crop failures had caused famine in the region. Fundraising campaigns and tours in South Africa had brought in very little money. This was not due to lack of support, but to similar national circumstances in South Africa itself. Some ministers were using part of their salaries to subsidise the schools (NGK Archives Pretoria, SMA: Institutions, Minutes Daisyfield DV dated 6th March 1915). Gradually the Afrikaners in the country were forced to accept that if they wanted their children to be educated, they would have to send their children to the State controlled nondenominational schools.

Failure of these CNO schools was mainly due to a recurring problem. This was the lack of co-ordination, between the CNO schools and the congregations which were supposed to support them (NGK Archives Pretoria, *Die Kerkbode* 1921:1147,1117,1282; Minutes Helpmekaar Skool Salisbury 3rd Desember 1921; NGK Archives Pretoria, SMA, Minutes Meisetter-Chippinge 1932:418, Letter from Director of Education to F de Bruijn, Secretary Dutch Reformed Church dated 4th August 1932).

This lack of co-ordination must be seen as a defect in the structure of the Dutch Reformed Church of the time. Although this was often counterbalanced by the influence that the religious lives of individuals, and even groups within the Dutch community, had on society. This influence worked creatively towards ensuring that religion be granted a place in the curriculum. It also developed into the need for founding and maintaining, the institution that is known as Eaglesvale College.

**2.6.3 The Institution: The Daisyfield Children's Orphanage 1911 -1948,
Bothashof Church School 1948 - 1983, Eaglesvale College 1983 cont.**

It was previously shown that parallel to the need to educate their own children, there arose a need to care for the orphaned and destitute children of the Dutch Reformed Church in Rhodesia (unpublished dissertation, Pretorius 1992). These needs, as well as the world view held by the Dutch Reformed Church with regard to education, resulted in the establishment of the institution that is known as Eaglesvale College.

The history of the institution that was first known as the Daisyfield Children's Orphanage (1911 -1948), and was continued in the Bothashof Church (1948 -1983) and is presently Eaglesvale College, is viewed as a religious phenomenon. In this history the factors of evangelisation, education and language blended and were manifested in the founding and the maintenance of the only orphanage and church school under the auspices of the Dutch Reformed Church at present (1999).

In relating the history of this school, it was shown that the Dutch Reformed piety that led to the founding of the institution was closely related to the Afrikaner world view concerning education. It illustrated how Andrew Murray's influence had taken root at this institution (unpublished dissertation, Pretorius 1992:87). In the paragraph about the founding of the Salisbury (Harare) South congregation a description of the present model of piety at this institution was given. It is a conservative evangelical strain similar to that propounded by Andrew Murray and was introduced to the institution by the Reverend AF Louw (1946 -1982).

At the school instruction in Christianity is still compulsory for all scholars. The Afrikaans language also receives special attention. Instruction in the Afrikaans language is compulsory for all children in Grade III to Grade VII (NGK Archives, SMA, Daisyfield Trust: Bothashof, Kluis 1309-1340; NGK Archives Pretoria, SMA, RCVV Kluis 1270: Korrespondensie: Afrikaans op Skool; interview, Mr Bousfield, the Headmaster, 1995).

2.6.4 *Excelsior School: An Afrikaans Medium School 1941 - 1983*

Since the turn of the century the Afrikaners had done their utmost to establish favourable circumstances in which their young could be instructed in their home language. Already in 1938 two Afrikaner families in Bulawayo had decided to educate their children themselves. By 1941 the Bulawayo congregation of the Dutch Reformed Church had registered this little group with the Department of Education and called it The Afrikaans Medium Church School of the Dutch Reformed Church.

The Rhodesian Government regarded this venture as an experiment. They wanted to see whether at High School level, the children instructed in another language during primary school could be integrated without difficulty into their own system of education. The experiment proved to be a success because in the Zimbabwe Education Act (1987) provision was made for all minority language groups up to grade four (National Archives Harare: Zimbabwe Education Act 1987:Part XI: 4).

The inauguration of the Excelsior School that was a continuation of the Afrikaans medium school took place simultaneously with the fiftieth anniversary celebrations of the Bulawayo Dutch Reformed congregation (NGK Archives Pretoria, SMA, Minutes Bulawayo congregation 1941:391). The main speaker at these celebrations was the Governor, Sir Tait, who spoke for the government. He expressed his appreciation for the work done by the Dutch Reformed Church in the country. The Reverend AA Louw was present at the celebration, and when it was his turn to thank the Governor for attending the occasion, he did so in a friendly way but added that

(a)s a church and a community we have all these past years been happy and contented, though I must say we do wish that more consideration would be given to the repeated request that instruction in their mother tongue be introduced in the sub standards for the Afrikaans-speaking children. It would undoubtedly go a long way to create that feeling of goodwill between the races, to which you made such timely reference in your speech on Thanksgiving Day at Salisbury. It is our earnest desire that instruction of the Afrikaans-speaking child, when he comes to school for the first time, should be through the only medium which he understands, namely Afrikaans, as a basis for acquiring English, the medium of

education in this country. We feel convinced that this request is in accordance with Mr Rhodes' sympathetic attitude towards the cultural and religious aspiration of the Afrikaner pioneers, who responded to his call to assist in the opening up and civilising of this country (Louw 1965:223).

The above shows that many Afrikaans parents were most concerned about the system of education in the country, particularly as it applied to the very young children. At the Church celebration, the Reverend AA Louw thought it appropriate to speak about education and language. In the Afrikaners' world view the three components, evangelism, education and language belonged together. The Reverend AA Louw's address resulted in a critical response in the newspaper called the Bulawayo Chronicle, which was dated the 14th September 1945. But by now, the Afrikaans language had won a place in the system of education (NGK Archives, SMA, RCVV Kluis 1270: Korrespondensie: Afrikaans op Skool).

Until 1983, Excelsior School remained the only Afrikaans medium school in the country. That year the SMA decided to close the school because of the drop in numbers of pupils attending it. (SMA, Minutes of synod, 1983: 4). The Afrikaans language and religion were offered in government schools and were no longer a deciding factor in decisions by Dutch Reformed parents concerning the education of their children.

2.7 By 1943 another three congregations and a Mission are established by the Dutch Reformed Church. The mission evolved into the Church of Central Africa Presbyterian (Harare Synod)

2.7.1 *The Umtali (Mutare) congregation is founded on 8th January 1917 and sets out to establish the mission to the migrants from Nyasaland (Malawi)*

The concern for language rights by the people of Dutch descent in Rhodesia, although very strong, did not, and still does not, overpower other considerations in the Dutch Reformed Church in this country. We can see that the missionary dimension (the factor of evangelisation in this thesis) also received a lot of attention by studying the history of the Umtali (Mutare) Congregation.

This congregation was a fledgling of the Salisbury (Harare) Congregation. For many years it was felt that, as the Eastern Ward of Salisbury Congregation, it should fall under the authority of the Melsetter Congregation. After the official fact-finding visit by the Reverend DF Malan in 1912, the Church Council decided to form an independent congregation. This became a reality on the 8th January 1917 (NGK Archives, SMA, Minutes of the Mutare (Umtali) congregation Kluis 1301,1303; Written history by the Mutare congregation itself 1995)

The congregation had always shown an interest in missions and perhaps this is because of its geographical position, as it lies on the border between Zimbabwe and Mozambique. In 1931 this congregation made donations towards the salary of the Reverend Vlok, who worked among the people from Nyasaland (Malawi). This mission was known simply as the CCAP (Church of Central Africa Presbyterian). The authority was the synod of the Church of Central Africa Presbyterian that was affiliated to the synod in Malawi (interview, F Maritz General Secretary of SMA 1996).

Two years later the members of the Salisbury congregation (Umtali Ward) were supporting their own missionary in this indigenous Church. The congregation had already asked the Town Municipality for a plot of land in the high density area on which to build a church (Written history by the Mutare congregation itself 1995). In 1940 a second mission church was built on the farm Gwendigwe. By 1970 there were a number of CCAP church members who supported their own evangelists. This meant that less financial aid was needed from the Dutch Reformed Church (De Jager 1970:21; Written history by the Mutare congregation itself 1995).

Because the number of converts to the CCAP is not documented in Dutch Reformed Church records, this whole endeavour is hidden in history and gives the idea that not very much was achieved. In fact this mission has grown immensely by the financial and other support given by the Dutch Reformed Church (interview, the Reverend AS Viljoen 1995). For instance, in the Chinhoyi congregation the members of the Dutch

Reformed Church helped build the CCAP church in the high density¹⁵ area and a monthly offering is taken to help support the CCAP. This has been the practice for many years.

This congregation has experienced a period of stagnation in church growth since the Civil War (1971 -1980). Just lately the situation has started to change with the South Africans who have gone to farm in Mozambique. Some of these families who live in the Chimoyo district of Mozambique have become members of this congregation.

The researcher found only two references were found that indicated racial tension in the Dutch Reformed Church in Zimbabwe. The only reference that did not give a reason for the attitude came out of this congregation. It was as follows:

Op 4 Januarie kom 'n versoek van die Kaapse kleurlinge wat aan die NG Kerk behoort het dat sitplekke in die blanke kerk aan hulle voorsien mag word. Die kerkraad besluit dat dit nie toegestaan kan word nie, maar dat hulle gereelde dienste op 'n ander plek gehou sal word. Dit het egter nie gebeur nie aangesien die kleurlinge besluit het om by een of ander Engelse Kerkgenootskap aan te sluit (De Jager 1970:21).

The records of this congregation up to 1952 have been lost so no deductions may be made. One is left to wonder how early and how extensive the influence of the Hervormde Kerk was in this area.

The Hervormde Kerk does not have a missionary outreach. Distrust arises where there is no contact between population groups (see the paragraph on the founding of the Melsetter congregation: conflict in the congregation, 2.5.2.2). During the Civil War this area was hard hit and many members moved away.

2.7.2 The Reverend TCB Vlok (1912 - 1936) of the CCAP

The Reverend TCB Vlok and the Reverend AC Murray had started the Dutch Reformed Church Mission in Nyasaland in 1889 (NGK Archives, Cape Synod Zending Kommissie

¹⁵ *High Density areas* were previously known as the black townships.

1884, 1886; De Jager 1970:21). In 1912 Vlok came to Rhodesia, where he worked among the migrant workers from Nyasaland for twenty-four years. His ministry was in the commercial areas¹⁶ of Rhodesia, and was similar to that of the Reverend AA Louw of Morgenster, in that he ministered to the white community when necessary. Vlok was an extremely active person. He was scribe (secretary) of the Umtali congregation and also the secretary for the CNO Commission in Rhodesia (De Jager 1970:9,10; interview F Maritz, General Secretary of SMA 1995).

His missionary endeavour was fired by Dutch piety and was manifested in the autonomous indigenous Church, called the Church of Central Africa Presbyterian (Harare Synod). This church is affiliated to the Church of Central Africa Presbyterian, General Synod of Malawi.

2.7.3 A period of slow church growth: 1917 - 1943

After the founding of the Umtali Congregation, there was a period of very slow expansion in church growth in the country. Except for the Gwelo Dutch Reformed Church founded on the 6th November 1920, and the Gatooma Dutch Reformed Church founded on the 15th May 1943, no other congregations were established until after World War II (NGK Archives Pretoria, SMA, Minutes of the congregations, Gwelo and Gatooma: K Luis 1299, 1963-1974).

The three main events that hampered Church growth were, firstly, the Rhodesian Referendum in 1922, in which the people of Rhodesia rejected the idea of their country being incorporated into the Union of South Africa. A second reason for the slow church expansion was the drought, together with the great Depression during the 1930's. During that period people became so poor that it was a formidable task to survive. World War II (1939 -1945) also hampered church growth in Zimbabwe. A fifth of the Rhodesian population was active in World War II and that resulted in a situation which did not promote church growth.

¹⁶ In Zimbabwe the term *commercial areas* means white farming areas.

It is estimated that on a percentage basis, more white Rhodesians served in the British military forces than any other country in the Commonwealth (Di Perna 1978:193).

A period of stagnation followed between 1943 and 1949. During, and for some years after the war, it was impossible to establish churches. People tried to rebuild their lives and had very few resources. In the research for this thesis it was found that hardly any minutes of Church Board meetings were taken during the war years. It is as if no war had taken place. The only significant record during this time was:

Brief: Nasionale Oorlogfonds:

Hulpverlening aan geïnteneerde Duitse sendelinge en families in Suid Afrika.
Besluit om met Nagmaal 'n kollekte te hou.
Oproep aan NG Kerk OVS deur Algemene Sinodale Kommissie.

1 Onthou dat u bely het dat die geopenbare gesag van God soos vasgete in die Bybel, en soos verklaar en uiteengesit is in die Drie Formuliere van Enigheid vir u die grootste gesag het.

2 God, is Skepper en hoogste gesag en dat hy regeer oor verlede en toekomst van u land en volk.

3 Onthou dat die Woord van God vir ons vaste godsdienstige, sedelike beginsels bied, wat deur ons uitgeleef moet word; en verontagsaam en oortreding daarvan onder sy strafgerigte val – die skuldige sal hy nie onskuldig hou nie.

4 Die georganiseerde NGK het en nog steeds soek om belange van lidmate op godsdienstig, sedelike en maatskaplike gebied te dien en bevorder. Aan God alleen die eer. Algemene Sinode

(NGK Archives, SMA Commission dated 9th August 1943:13).

This reference gives us an idea of the type of piety that was present in the church at the time.

The first congregation to be established after the war was the Sinoia congregation on the 11th February 1949. As this congregation is used as a model in Chapter Four its history will not be recorded here.

2.8 More congregations are established in Rhodesia

2.8.1 The Rusape congregation is founded on 1st July 1949

The ministers in Umtali served the members of the Dutch Reformed Church who lived in the area between Inyazura and Headlands until the congregation was established

in 1949 (NGK Archives Pretoria, SMA, Minutes Rusape congregation dated 5th July 1949:2). Until then the members had belonged to the Bulawayo congregation. The examination of a map of the country will give one an idea of the distances involved in this ministry.

The conflict in the Melssetter-Chipinga church served as a warning to this congregation against factionalism, (NGK Archives Pretoria, SMA, Minutes Melssetter congregation dated 15th August 1937:457; Minutes of Melssetter congregation: Rapport Kommissie: Gehou agter geslote deure, 16th October 1937; Minutes of Rusape congregation dated 1st August 1950: 64, Warning given by DM de Kock, an elder who served on the first Church Board). As a result, no unhealthy competition took place between the wards of Rusape, Inyazura and Headlands. Church halls were built in both the Headlands and the Inyazura districts as places of worship and became the centres of community life (NGK Archives, SMA, Minutes Rusape congregation: Mayo Ranch ingewei 26 Mei 1951, Inyazura ingewei 3 November 1951:117)

During the 1950's this community experienced a renewed appreciation for their cultural heritage. Jukskei courts were constructed on the church grounds (NGK Archives, SMA, Minutes Rusape congregation dated 23 August 1950:71). The Women's Auxiliary, the RCVV, gave an exhibition of their arts and crafts in the church hall (NGK Archives Pretoria, Minutes Rusape congregation dated 17th March 1956) and even folk dances were organised (NGK Archives Pretoria, SMA, Minutes Rusape congregation: Volkspele in Saal, dated 1st August 1951). People started to sing their folk songs at concerts and other gatherings.

There was some reaction against the English culture which the Afrikaners believed to be a drinking culture (NGK Archives, SMA, Minutes of the Rusape congregation dated 17th March 1956:224: Engelse troue in Kerksaal – Geen drank mag gebruik word nie). This was a selective type of reaction in that the Afrikaans women supported the English Garden Club as well as the Quilt Guild (interview, Esme Willemse in 1996).

The Rusape congregation was actively involved with missions from the outset. The members of this church saw their field of work to include the Umtali district (NGK Archives, SMA, Minutes Rusape congregation dated 5th July 1949:8). They built a mission church in the Makoni Reserve and employed an evangelist (ibid).

This community also subscribed regularly to the church magazines and read Christian literature. They established a Christian library that is still run by the women (NGK Archives, SMA, RCVV minutes dated 30th May 1950:56). In the past two decades video-tapes obtained from MEMA have become popular. These are circulated by the Women's Auxiliary (interview, Esme Willemse 1994).

At present the congregation is experiencing a period of slow growth and is operating in combination with the Mutare congregation. The piety in this congregation may be classified as the conservative evangelical strain.

2.8.2 *The Marandellas (Marondera) congregation is founded on 25th November 1950*¹⁷

This congregation was a ward of the Salisbury church until it was founded on the 1st November 1951 (NGK Archives Pretoria, SMA, Minutes of the congregation dated 25th November 1950). The researcher found that in the early years of the existence of every congregation the main activity was building halls and churches. The Marondera (Marandellas) congregation built more than most other congregations (NGK Archives Pretoria, SMA minutes of Marandellas congregation 19th January 1950). All the resources were used in the process. No house churches were established. In less than a decade, three church halls were built at Marandellas, Macheke and Selous and a church consecrated in Marandellas (NGK Archives Pretoria, SMA, Minutes of the congregation dated 26th November 1958:302). In 1984 a block of flats was converted into a home for the aged (NGK Archives Pretoria, SMA, Marondera congregation: Herdenking uitgawe 1951 - 1991¹⁸).

¹⁷ Members of this congregation believe that the congregation was established in 1951, however this research found minutes dating from the previous year.

¹⁸ This little book consisted of 33 pages of mainly photographs with little historical information.

Marondera is one of the congregations with a vigorous local ministry. It has a universal vision with regard to Christianity. The members believe that everyone must work to Christianise the area. In 1952 the Salisbury congregation asked this congregation to help with the appointment and supervision of two evangelists. They were requested to investigate the possibility of the establishment of a mission church in the area (NGK Archives Pretoria, SMA, Minutes of the Marondera congregation dated 15th August 1952). They did more than this.

Many of the farmers put up church buildings on their farms for use by their workers, and paid the evangelists' salaries themselves. The building of schools followed and the ministry of the congregation was focused on the youth (Herdenking Uitgawe 1951 - 1991:7). This led to the organisation of youth camps and an ecumenical outreach to other youth in the district.

By 1960 there was a general shortage of teachers and evangelists in Zimbabwe. The members of this congregation were willing to pay for the education and training of the workforce needed in their area. The Dorothea Mission introduced various modules and courses to satisfy these needs and supplied the trained personnel (interview, Willie and Rina Jacobs, Dorothea Mission 1990).

Presently the members have started a project in which Bibles are sent to Mozambique and to the refugee camp at Kariba, and a good relationship exists between the congregation and the missionaries there (interview, Henk Viljoen 1998).

By 1971 the congregation had already found that there was a demand for an English ministry (NGK Archives Pretoria, SMA, Minutes of Marandellas congregation dated August 1971). This was not introduced as many people moved away during the civil war. By the 1980's the evangelical outreach to the English community had been so successful that there were enough English members of these to be divided into two wards (Written history by the congregation itself 1995). In this congregation the ecumenical outreach has been so successful that Catholics sometimes worship with the Dutch Reformed members (interview, Anina Viljoen 1998).

This congregation arranges for cultural groups to visit the Dutch Reformed communities in Zimbabwe regularly. At least once a year South Africa artists come on a tour of this country. During the past year singers of Afrikaans country and popular music have toured Zimbabwe. Randall and Sara Wiccomb came on a tour of Zimbabwe in 1997 and gave lectures about the originality and history of some of the Afrikaans folk songs. Two years ago the Pretoria Boys' Choir entertained the communities to a concert of classical music.

The congregation is traditionally Afrikaans in many of its customs and rituals. Until 1981 the congregation still camped on the church grounds for Nagmaal (NGK Archives Pretoria, minutes of the Marondera congregation dated 7th November 1981: Kerkraad neem Voorbereidingsdiens in revisie en besluit dat mens altyd voorberei moet wees. Daar sal nie meer by kerk gekamp word nie).

During the civil war little or no expansion took place, though this congregation did pull down the church hall at Selous and used the materials to rebuild a church at Dombo Tombo for the RCZ (interview, Anina Viljoen 1998). In this congregation there is a concerted effort in tithing.

The congregation has a special ministry to reach the youth. As a group, the youth gets most attention here. The Kerkjeugvereniging is a very active organisation and has introduced canoe safaris which have become popular with young people.

An English translation of the books used in the catechism classes was made under the leadership of the Reverend Willie Boshoff who ministered in this congregation between 1989 and 1994. These have not been put to use by the Dutch Reformed Church in Zimbabwe (SMA, Minutes of the synod 1991). There seems to be some opposition to the use of English books by some of the Afrikaans parents (Opposition came from some parents in the Chinhoyi congregation in 1995; SMA, Minutes of the Synod 1994).

Together with a strong missionary outreach in this congregation, the other characteristics of a revival have become apparent since 1994. Prayer meetings receive special attention and the Christian life as a process of sanctification is a favourite theme. Andrew Murray's influence is observed in this trend.

Various members have experienced what they believe are miracles. Some of these events have been broadcast countrywide, for instance in the case of a partially blind old lady who regained her sight well enough to drive at night. What is known as slain in the spirit has occurred in this congregation. The Reverend DT Smit resigned as minister to this congregation in December 1997 because of the charismatic tendencies which had surfaced in the community (interview AS van Dyk, moderator of SMA 18th December 1997).

2.8.3 The Salisbury (Harare) South congregation is founded on 24th March 1954

This congregation was a ward of the Harare Central congregation until the 24th March 1954.

The first minister was the Reverend CH Delpoort who in 1958 became the chaplain to the armed forces (NGK Archives Pretoria, SMA, Minutes of the Salisbury congregation dated August 1971:4 paragraph 1; SMA: Algemeen, Kapelaansdiens Kluis 1306 dated 1956-1971). He was highly respected in the community and his ministry strengthened bonds between the different population groups in the country.

In 1948 the Bothashof Church School had been shifted to Salisbury South from Gweru (Gwelo) in 1948. This meant that most of the members of this congregation were children. The situation called for a specialised ministry that was different to any other in the country. During the week the Reverend AF Louw (1946 – 1982) was responsible for the spiritual welfare of the children as director and headmaster of the institution, and the congregation ministered to them on Sundays. He encouraged the children to lead Christian lives in which sanctification was seen as a lifelong process. The children

believe that Christians try to live good lives because they are grateful for the salvation that they have received through Jesus Christ and not because good deeds can earn them justification before God the Father.

The model of ministry used in this congregation has borne fruit for it is significant that a number of these young people have chosen the cloth as their vocation. The following persons are a few of these: C Weinmann, S Visser, Faure Louw, Willie Badenhorst, Louwtjie Louw and Eduan Naude, who all minister in the Dutch Reformed Church. Boet van Schalkwyk ministers in the Presbyterian church and is the moderator of that church in the Eastern Cape, while Joe Delpoort is a pastor in the Pentecostal Holiness Church in Parktown, RSA. Bertus Viljoen is a minister in the Tabernacle of David. The author of this thesis is also a product of this ministry.

The Reverend AF Louw, who had been director of the institution since 1946, was a man of high integrity and had a stabilising effect on the church as a whole. In 1978 he was called as minister to the congregation in an official capacity from which he retired in 1982. He was a relative of Andrew Murray (a Genealogy is given in the Appendix) and had inherited the talent for teaching Christian principles.

To Louw, piety had to be practical if it was to be of any use in the community. He taught that a life should be led in obedience to God according to Scripture (Murray 1898: The School of Obedience). The good life (Murray 1885: The New Life) was led in gratitude for what Jesus had suffered for humankind (Murray 1882: The Power of the Blood of Jesus) and not because of any reasoning that salvation is achieved through works (Murray 1901: Working for God). The theology taught was the conservative evangelical model as propounded by Andrew Murray.

The Reverend Willie Peters, whose ministry to this congregation was broken for a five year period up to 1995, succeeded Louw. Pieters introduced the first English services in this congregation in 1982 and several of the Dutch Reformed members erroneously identify the Harare South congregation with the Harare English congregation.

2.8.4 *The Karoi congregation is founded on 12th July 1968*

This congregation was a ward of the Chinhoyi congregation until 1968 (NGK Archives Pretoria, SMA, Minutes of the Karoi (Ward) congregation dated 8th April 1967; Kluis 1301). The distance between the members in Sinoia, Mangula and Karoi made it difficult for any meaningful unification to exist as a congregation. The Karoi district got into the habit of staging their own meetings, social events and bazaar. When they realised that their tithes per capita exceeded that of Chinhoyi, they campaigned for an independent congregation (interview, Elize Oosthuysen 1995).

Independence has proved to be expensive and at times this congregation has operated in combination with Chinhoyi. These congregations shared the services of Dr Leon Oosthuysen (1978 -1982) and the Reverend Tiewie Willemse (1986 -1992), but presently both the Chinhoyi and the Karoi congregations are in a healthy financial state and each have a minister.

During the centenary in 1995, a spokesperson for the congregation said that they experienced prosperity because the members were tithing exceptionally well, as they felt that God had given them so much to be thankful for. In this congregation the focus is on works of charity, not only locally but also on a nation wide scale (interview, Piet Oosthuysen 1995).

This congregation draws large crowds of women to the annual Feminaar that is held especially to deal with women's affairs. Last year the theme was preventive and community health. A Christian physiotherapist, Marlene Brand, presented the lectures. A fashion show was staged to add a touch of light entertainment during the lunch break.

It has become a tradition in this congregation to hold a Boeresportdag on New Year's day. When the African Nationalist government came to power in Zimbabwe many changes were made to the calendar, but up to now New Year remains a holiday and there is much jubilation on the day. The English community celebrate the new year by

dancing in the streets of Harare and the Afrikaners spend this special day as their forebears did, with boeresport.

In 1995 a member in this congregation started the Mothers who Care organisation in the district and this is slowly spreading to other centres. It is a continuation of the American organisation with the same name. Although this organisation is not a Dutch Reformed one, it does draw many members from that church. This is an organisation that promotes better understanding between mothers and the teachers of their children. The main activities of this organisation are prayers for specific schools and also co-ordination and assimilation of information with regard to these schools (interview, Thea Coetzer, Hanlie Ligthart 1995). This is another indication that evangelisation and education are still linked together in the world view of the community. It is proof that prayers are considered to be powerful (Murray 1864: Abide in Christ; 1898: The Prayer Life).

Charismatic tendencies were observed in the Mhangura ward of this congregation during the period 1993 -1997. Not only slaying in the spirit occurred at some of the services, but a letter renouncing infant baptism was received (Letter to the Karoi congregation from Francois and Melanie du Toit 19th March 1996).

2.8.5 The Dutch Reformed Church in Rhodesia until the Civil War in 1971/1972, experiences a period of rapid church expansion

The membership in the Dutch Reformed Church in Rhodesia increased dramatically until the Civil War started in 1972¹⁹. Many new congregations were established but only existed for a few years and were then dissolved completely or became wards of other stronger congregations. The following are all examples of this trend:

- Bulawayo North congregation was founded on 7th June 1952 but reverted back to Bulawayo Central as a ward.

¹⁹ Officially the start of the war is stated as 1972, however the first incident occurred with the Maurice Element and then the Brandt family killings, both in 1971.

- Shabani and Nuanetsi separated from the Fort Victoria congregation on 18th July 1954 but by 1966 was a ward of the Messina congregation in South Africa.
- Gatooma (Kadoma), Chegutu (Hartley) and Que Que (Kwe Kwe) were all independent congregations during this period, but at present the Chegutu district operates in combination with the Kadoma congregation while the Kwe Kwe district is merely a ward.
- The Wankie district founded a congregation on 2nd December 1958 when it separated from the Livingstone congregation. Today there are no members of the Dutch Reformed Church living in that district.
- The Bindura congregation was founded on 10th January 1970 but it too could not exist when many of the members moved out of the country (NGK Archives Pretoria, SMA, Minutes of the congregations Kluis 1299, 1301, 1302, 1303). A congregation that was founded during this period and that has stood the test of time is the Harare English congregation.

2.8.6 Harare English congregation is founded on 16th January 1978

A description of the relationship between the main population groups has been given in Chapter One and more detail will be given in Chapter Three so it will not be repeated here. As Afrikaans has never been an official language in Zimbabwe, it was unavoidable that Anglicisation would also enter the church. Members married English-speaking partners and inevitably their children frequently grew up with a limited or no understanding of the Afrikaans language. The need for an English ministry was clear.

This is the only congregation that was established during the civil war, and none have been founded since. The inception of the English congregation was at a council meeting held on the 16th January 1978 which was chaired by the Reverend AF Louw of Bothashof Church School. If anyone knew the importance of this step, it was Louw.

He could see how the new generation of Dutch Reformed members was developing and believed that the need was greater than people realised (Written history by the congregation itself 1995).

Until 1983 when the Reverend Gerhard Breytenbach came to minister to this congregation, Oom Paul and Tannie Engelia²⁰ de Villiers worked here in a part-time capacity. Oom Paul was actually in charge of the Penya Studios, a broadcasting initiative of the African Reformed Church (RCZ), and did his best to minister to both needs, but soon found that the congregation needed a full time minister.

The Gereformeerde Kerk in McClery Avenue, the mother church in Samora Machel Avenue and the Hervormde Kerk in Hillside have all been venues as places of worship for this congregation. However, the members have found that the beautiful chapel of the Chisipite Girls' High School has proved to be the most practical solution so far. This was because the activities in the other churches had increased and they were using their own church buildings extensively (Written history by the congregation itself 1995; interview, Sherilyn Breytenbach 1998).

The membership in this congregation is growing steadily and perhaps more English congregations will be established in the country. Presently, the Reverend Gerhard Breytenbach ministers to English members of the Dutch Reformed Church country-wide. He reported to the Presbytery of Harare that there were charismatic tendencies in this congregation (Presbytery meeting in Harare held on the 20th November 1996). Slaying in the Spirit has occurred in the services held by Breytenbach without his intervention. He asked the Presbytery how he should react to this phenomenon (SMA Presbytery of Harare meeting held on 20th November 1995).

²⁰

This is how they were known in the community.

2.9 Regional Synod of the Dutch Reformed Church in Rhodesia is formed in 1957

In the early years of its existence, the Dutch Reformed Church in Rhodesia was the responsibility of the Cape Synod of the Dutch Reformed Church in South Africa. At first the congregations in Rhodesia formed part of the presbytery of Hopetown (NGK Archives Pretoria, Publikasie Kabinet B 577; SMA minutes 21st September 1962). Later these congregations were under the authority of the presbytery of Dutoitspan. When in 1928 the financial burden of this responsibility grew too much for the Cape Synod, it was taken over by the Dutch Reformed Church Synod in the Orange Free State. At the time the church in Rhodesia was formed into a regional presbytery called the 'Ring of Bulawayo' (NGK Archives Pretoria, SMA, eerste sinode gehou op Bothashof: dated 16th August 1957; Van der Watt 1987:34-36).

Most of the congregations in Central Africa were established by 1957. Over the years some of these congregations would operate in combination with others, as for instance, in the case of the Gatooma, Que-Que and Hartley congregations (NGK Archives, SMA, Minutes of the mentioned congregations Kluis1299). At other times, they would be maintained as individual communities.²¹ All these congregations were divided into three such regional presbyteries, namely, that of Bulawayo, Enkeldoorn and Lusaka. These presbyteries felt that they should form a regional synod so that they could deal more effectively with their own matters.

As the Free State Church had not yet accepted the idea of regional synods, it was decided to hand over the Rhodesian (Zimbabwean) ministry to the Transvaal Dutch Reformed Church which had done so. On the 16th August 1957 this was done. Immediately after the transfer, the congregations in Rhodesia (Zimbabwe) constituted what is still known as the Midde Afrikaanse Sinode (SMA).

²¹ There is a brief history of these congregations, as well as some notes of interest, in the Appendix.

2.10 Conclusion to Chapter Two

In Chapter Two it was shown that one of the reasons why the Dutch Reformed Church came to Zimbabwe was because it was concerned with the task of evangelising people. Evangelisation was a major theme on the agendas of several Dutch Reformed Synods.²² In the description of the missionary outreach, emphasis was placed on the factors of evangelism, education and language as strong components of Dutch Reformed piety.²³

It was shown how this piety that was especially manifested in the ministry of Andrew Murray, moderator of the church for more than half a century, was an influence in the church in Zimbabwe (Rhodesia). It was due to Murray's influence that, even before the turn of the century, missionaries were sent to work among the Banyai people in Zimbabwe. It was during this era that the factors of evangelism and education as components of Dutch Reformed piety were linked together. Missions and schools were established simultaneously. This outreach by the Dutch Reformed Church later evolved into the Reformed Church of Zimbabwe.

After the British South Africa Company under the leadership of Cecil John Rhodes had gained a concession from King Lobengula and a charter from Queen Victoria of Britain, people started to settle in the country. The church sent ordained ministers to care for the members of their church who had settled in Rhodesia.

The piety of these Dutch Reformed frontier hunters and farmers generated the need for fellowship. So when there were sufficient members of the Church in an area they established congregations. The main characteristic of these people was a simple way of life in which meditation, prayer, the reading of Scripture and partaking of the

²² Veenhof, C 1959. *Prediking en Uitverkiesing*. Kampen: Kok, p 9 (Sinode 1857) GKSA, Acta 1869:24. Sending beleid van Philipstown, 1870.

²³ One reaction to the mission formulation at Philipstown 1870 came from JJ Venter who told Cachet that the Boers were expected to be *Kafferschoolmeesters* (Spoelstra 1994 SHE Page 185).

Sacraments played an important role. Church discipline was regarded as part of Christian life. Although nationalism and group identity had a consolidating effect in the establishment of the white congregations, it was their piety that acted as their motivation in the founding as well as the maintenance of the congregations. Justification and sanctification were favourite themes in the ministry.

In this chapter it was shown that the members of this Church were not only concerned with the establishment of congregations, but were also concerned about the education of their children. Because of their religious convictions and after consultations with the authorities in Rhodesia, the Dutch were granted religious and language rights. We saw how it came about that the Dutch Reformed Church congregations and the Dutch Reformed schools were established simultaneously.

The Church schools did serve a purpose while they lasted, in that they were institutions that promoted principles dear to the Afrikaner's heart. They were institutions that offered Christian education in the mother language. At this stage in history the Afrikaners practised the linking together of the three important factors of their religion. This gave rise to the concept of Afrikaans Christian Education. The ideal was to have a national system of education according to Christian principles. These Church controlled schools encouraged solidarity between the Afrikaner people in Rhodesia. This did much to overcome the inferiority complex and identity crisis that many Afrikaners had as a result of the defeat they had suffered in the South African War (1899-1902). The Church Schools failed because of the lack of co-ordination between the church congregations and the schools, and a lack of funds.

Soon after the Church schools had failed, the members of the Dutch Reformed Church established the CNO schools in the country. The CNO movement had fostered respect for the Afrikaans language in Rhodesia. It had assured that Afrikaans as a language received as much attention as any second language could in the country. It was given a place in the curriculum in the National System of Education. These schools also failed for similar reasons to those that had resulted in the closure of the Church

schools. These CNO schools were taken over by the Rhodesian Government in 1922. The CNO movement had forced the Church to venture into a sphere that was not exclusively religious. The Afrikaners, their language and their Church formed such a unity that if the Church had not interceded in the issues regarding language and religion, there would soon have been no Church left.

We saw to what extent Murray's piety had influenced the care of children in the Dutch Reformed Church. One manifestation of this thinking was the establishment of the institution called the Daisyfield Children's Orphanage in 1911. Running parallel to the problem of educating their children was the problem of caring for the orphaned and destitute children of members of the Dutch Reformed Church. At the turn of the century there was no established institution that catered for this need and the Church found itself guardian to the homeless children. The idea that it was the task of the Church to care for these children was a continuation of the Dutch Reformed Church tradition in South Africa. The Dutch Reformed Church had established the first children's orphanage in South Africa in 1815 (Olivier 1946:318), but Murray would more clearly define the Church's role with regard to children.

In relating the histories of the various congregations it became apparent that some of them revealed charismatic tendencies. The Presbytery of Harare had expelled two ministers because of this. One minister had resigned for the same reason. Another had reported that these tendencies were present in his congregation and that he did not know how to react to the phenomena.

The congregations in Rhodesia formed a regional synod in 1957.

CHAPTER THREE

The Structures of the Dutch Reformed Church in Zimbabwe

In this chapter a description will be given of the developments in the Dutch Reformed Church in Zimbabwe until the present time. There are four distinct periods in this development. Firstly, the period up to 1957 when a regional synod was established, secondly, the period between 1957 and 1972 in which there was expansion and growth in the church, thirdly, the period of civil war (1971/2 -1980) in Zimbabwe, and finally, the period since 1980.

An overview of the political history of Zimbabwe will be given briefly as no church can exist in a vacuum. However it is true that the Afrikaner in Zimbabwe was not involved with politics to a great extent. The view that the Christian should not participate in politics is still held by some devout members of the Dutch Reformed Church¹. A description of the structures of the Dutch Reformed Church in Zimbabwe will be rendered to show how this Church sees its role in society, and its relationship to the State. Generally, the Afrikaner places greater emphasis on the family and religion than on politics. This is why the factors of language, education and evangelism are important components of Dutch Reformed piety.

It will be shown that the factors of evangelism, language and education blended in a way that became a practical piety, and that in this development certain factors in the Dutch Reformed Church were regarded as more important than others. In the description it may be seen that there are signs² that this church is developing from an ethnocentric church to a multicultural one (Degenaar 1993:53).³

¹ Strassberger also found that this was the case when she did the research for her thesis titled *Ecumenism in South Africa 1936 - 1960*. University of Stellenbosch 1971.

² To many members of the Dutch Reformed Church, these signs are clearly visible. They believe that the Dutch Reformed Church is in danger of losing its unique Reformed character. In the next chapter the researcher will write more about how this is taking place.

³ Degenaar, JJ 1993. *Art and Culture in a changing world* in South African Journal of Philosophy. 12(3):55.

Although the influence of the piety of Andrew Murray on the church is not easily discerned in the ecclesiastical structures, it has always played a part in the life of the religious community. The characteristics of this piety are more clearly seen at the grassroots level where a personal relationship exists between Jesus Christ and an individual (the subject is expanded on in Chapter Four). This influence still has the power to affect people's religious beliefs, in that the ideal is living a life of holiness in gratitude for salvation wrought by a personal Saviour, and also spreading the Gospel where it has not been heard (Murray 1884:35, 135, 161).

In this description it will be illustrated how Dutch Reformed women are making a specific contribution in the religious community, and how the youth fill a specific place in this community. In doing this some of the oral and written testimony that was collected⁴ will be used, as well as the documentation provided by the church. According to Denis, the personal testimony provides a freshness and a treasure store of detail which otherwise would have been lost.

Oral history has a better chance to give access to the hidden transcript than document based history (Denis 1993:35).

This is a search for the spiritual life and witness of a people and their belief in God during the greatest part of the twentieth century. The researcher will show how they experienced life individually and corporately, and how they expressed this life in the world around them. Both aspects, the experience and the expression, are shaped not only by Scripture and the basic doctrines of the Christian faith, but also by the context of time⁵.

⁴ In the introduction to this thesis the researcher explained how the oral and written information was collected from the ministers of the DRC, the women and the children. The researcher collected this information in order to give a true description of Dutch Reformed piety and the world view of these people as we near the end of the 20th century.

⁵ The context of time is explained in the article by Donaldson, Margaret 1988. *Ecclesiastical History - the study of the spiritual life and witness of the people of God*. An article in SHE Vol 14 Page 81.

The main focus is on the religio-historical factors that led to the founding and maintaining of the Dutch Reformed Church in Zimbabwe. The Church is divided into two Presbyteries. At present these Presbyteries fall under the authority of the Synod of Central Africa (SMA). In this chapter, there will be some repetition of information that was given in the previous chapters. This is to ensure that the reader has a clear understanding of how this community developed into the church it is today.

3.1 The 'Nederduitse Gereformeerde Kerk' family of churches

The 'Dutch Reformed Church' is the common English translation for a number of distinct churches in Zimbabwe. This thesis is mainly concerned with one of them, viz Die Nederduitse Gereformeerde Kerk (NGK), Sinode van Midde Afrika (SMA). In this thesis the researcher has used the name Dutch Reformed Church for the NGK because this is how the church is known in Zimbabwe. The whole family of Dutch Reformed Churches forms two distinct groups, of which brief descriptions follow.

3.1.1 Churches that were established as a result of the mission work done by the NGK

In 1882 the Dutch Reformed Mission Church in South Africa (Nederduitse Gereformeerde Sendingkerk) was established. This was the first of the fifteen Churches that came about because of the mission work done by the NGK, of which two were established in Zimbabwe. The 'mother' Church has a stated policy, not to integrate the converts of other races within the existing congregations, but to guide them to the establishment of autonomous indigenous Churches (NGK Archives Pretoria: Sendingreglement 2.4). This was a strategy used by Andrew Murray to promote missions (NGK Archives Pretoria minutes Cape Synod dated 13th October 1857; 5th November 1873; 1890 and others). Collectively these indigenous churches are known as the NGK Family of Churches, and are members within the Federal Council of Dutch Reformed Churches.

The two indigenous churches found in Zimbabwe are the Reformed Church in Zimbabwe (RCZ) and the Church of Central Africa Presbyterian (Harare Synod) (CCAP), which is affiliated to the Church of Central Africa Presbyterian (General Synod of Malawi). In Chapters One and Two it was shown how these Churches were formed, and what influence Murray's piety had on the events. Missions were dear to Murray's heart and he believed and taught that:

Elke vriend van Jesus is 'n vriend van die Sending.

- 1 Dit is die saak waarvoor die Here Jesus op die troon van die hemel leef.
 - 2 Die Sending is die hoofdoel van die gemeente op aarde.
 - 3 Sending is die werk waartoe die Heilige Gees gegee is.
 - 4 Die Sending bring seën in die Kerk.
 - 5 Die Sending is 'n seën vir die hele wêreld.
 - 6 Vir u eie siel sal daar 'n seën wees in die liefde tot die Sending
- (Murray 1884:132-135).

To encourage the youth to become missionaries, Murray taught young people to pray the following prayer:

Heer, hier is ek, stuur ook vir my. Gee U Gees ook in my, dat ek vir U koninkryk kan lewe. Amen (ibid:135).

His enthusiasm was contagious and resulted in many young people becoming missionaries.

Both these churches came about because of the mission endeavour by the Nederduitse Gereformeerde Kerk (The Dutch Reformed Church) in South Africa. This Church was also strongly influenced by a German school of thought. This thinking was extended by Dutch Reformed theologians such as Professor J du Plessis who wrote the first missiological manual in Afrikaans (1932) and GBA Gerdener of the DRC Seminary at Stellenbosch. The emphasis was on the planting of autonomous national churches ('Selbstständige Volkskirchen'). In this model of church planting, indigenous culture played a very important part in that it has a consolidating effect on the community.

Previously it was shown that the factors of evangelism, language and education in Dutch Reformed piety were so important that this was manifested in the establishment of three separate churches in Zimbabwe. The third church is the Afrikaans speaking church and is dealt with in the next paragraph. Each of these churches operated as a homogeneous unit.

3.1.2 *The Afrikaans Dutch Reformed Churches*

The second group of churches within the family of Dutch Reformed Churches is the Afrikaans speaking churches. The Dutch Reformed Church traces its origin in Southern Africa to the settlement in the Cape of Good Hope by the Dutch in 1652. Gradually as the settlers moved out, the Church became more widely established. By 1842 congregations had been founded in the Cape, Natal, Orange Free State and Transvaal. Due to a variety of circumstances involving personalities, political circumstances (both Church and State), and to a lesser degree theological concerns, by 1859 there were three distinct Dutch Reformed Churches in the Transvaal. Each of these claimed to be the one in direct succession to the one established by Jan van Riebeeck in 1652 (Maritz in Hallencreutz & Moyo 1988:347; Van der Watt 1987:Deel 1-4). The three are the Nederduitse Gereformeerde Kerk, the Gereformeerde Kerk in Suid Afrika (GKSA) and the Nederduitsch Hervormde Kerk in Afrika (NHK). There have been continued attempts at reunification, without success. The most comprehensive of these attempts was during November 1998 (interview, Reverend AS van Dyk, moderator of the SMA 28th November 1998).

As the Afrikaans speaking people moved north of the Limpopo River, so their Churches moved with them. In time all three Churches had established congregations in Zimbabwe. The finer distinctions were not always appreciated by Zimbabwean society and all three became known as the Dutch Reformed Church (Maritz 1988:349). This thesis is concerned only with the Nederduitse Gereformeerde Kerk (NGK), Sinode van Midde Afrika, which is still by far the strongest of the three numerically.

As has already been explained, the church in which the influence of the piety of Andrew Murray is most felt is the NGK. At present this Church has sixteen congregations and sixteen resident ministers if all the available posts are filled. These congregations are spread throughout Zimbabwe. There is also one congregation in Zambia and one community in Kenya. The community in Kenya is a ward of the Harare congregation. This thesis is only concerned with the congregations in Zimbabwe. The Dutch Reformed Church in Zambia was the subject of two doctorates: Verstraelen-Gilhuis (Leiden 1982) wrote about the (black) Reformed Church and Johan Roux (University of Pretoria 1993) about the (white) Dutch Reformed Church.

3.2 Historical overview: 1895 - 1995

3.2.1 *The first period: 1895 - 1957*

In Chapter Two it was described how the Afrikaans speaking congregations were established in Rhodesia (Zimbabwe). The first four congregations were established at Bulawayo, Enkeldoorn (Chivu), Fort Victoria (Masvingo) and Melsetter in 1895. This came about because of the missionary endeavour of the Synod of the Cape Dutch Reformed Church where Andrew Murray was the moderator. Initially these congregations were part of the Presbytery of Hopetown. Later when this Presbytery was subdivided, the congregations in Rhodesia (Zimbabwe) formed part of the Presbytery of Du Toitspan (Kimberley). In 1919 the Presbytery of Bulawayo was established. All the congregations in Rhodesia (Zimbabwe) as well as the Lusaka (Zambia) congregation, fell under its jurisdiction. In 1929 the Bulawayo Presbytery was transferred from the Cape Synod to the Synod of the Orange Free State as the financial burden had become too great (NGK Archives Pretoria, OVS: Konsept reglement van Sending van NGK 26ste vergadering van Sinode 1919:229-236; SMA minutes synodal commission Transvaal, Kluis 1169).

The Synods of the Cape and the Orange Free State had by then started mission work in other countries. The mission work in Rhodesia (Zimbabwe) and Nyasaland (Malawi) was financed by the Cape Synod while the Synod of the Orange Free State financed the mission in Northern Rhodesia (Zambia). This missionary outreach was completely

separate from the establishment of the Dutch speaking congregations in Rhodesia (Zimbabwe). How this came about was described in Chapter One and Chapter Two of this thesis. It was shown that this segregation had been the practical solution because different languages were spoken by the various population groups.

The separation was not because of racialism, but to ensure successful missionary work. This was part of Andrew Murray's policy to promote missions and certainly worked well at first. At the turn of the century no one dreamt that this policy would spawn the roots of Apartheid.

Initially, the local Dutch Reformed Church was not directly involved with the mission work done within their country. Each Rhodesian (Zimbabwean) congregation was struggling to survive and could not support missions financially. Growth was slow until after World War II, when a number of congregations were formed. By the 1950's, because the circumstances in the Rhodesian (Zimbabwean) congregations differed widely from those in South Africa, a need was felt for the establishment of a regional synod that would be able to address regional matters more effectively. But a regional synod for the Dutch Reformed Church in Rhodesia (Zimbabwe) could not be established in terms of the constitution of the Synod of the Orange Free State, as this synod had not yet introduced the policy of establishing regional synods (Maritz 1988:349).

This was not so in the case of the Transvaal Synod. This synod had already approved the policy of establishing regional synods. So it was decided to transfer the congregations that were North of the Limpopo River to the Transvaal Synod, to allow them to form a regional synod. In August 1957 the representatives of the fourteen congregations in Zimbabwe, nine in Zambia, and three in East Africa met in Salisbury (Harare) for the inauguration of the Central African Regional Synod of the NGK Transvaal (NGK Archives, SMA, Minutes of synod held at Bothashof in August 1957).

3.2.2 *The second period: A time of growth and expansion 1957 - 1972*

In 1962 the provincial synods of the Nederduitse Gereformeerde Kerk united within an overarching body called the General Synod. After the third meeting in 1963, the Central African Synod was no longer designated a regional synod, but had become a fully constituted one. The Central African Synod (SMA), as this body was now called, joined the General Synod as a fully constituted synod.

After the regional synod was formed, the mission outreach by the local congregations became an important point on the agenda. Congregations were encouraged to work locally. A decision was taken to preach in English occasionally (NGK Archives Pretoria, SMA, Minutes of Synod dated 13-14th October 1965). Permission to minister to prisoners was sought from the government and this was granted (NGK Archives, SMA Sakgelastige namens Sinodale Kommissie op 13de Oktober 1965:11.6). The work in Northern Rhodesia (Zambia) received a great deal of attention as this was primarily this Synod's responsibility (NGK Archives: Akte van Oorgawe 1945; unpublished thesis, Victor 1982).

Every sphere of life would experience progress and upheaval during the next two decades. Generally, great changes took place within Africa, particularly within Rhodesian society.

Perhaps one of the reasons for this must be sought in the composition of the population groups. As was already stated, since the last two decades of the nineteenth century there were British from England and Afrikaners from South Africa. In 1920 the order of Bethlehem Fathers was founded with recruits from the Swiss farming communities. The Burgos Fathers brought some of the tensions of the Spanish Church. German Jesuits were present from the beginning. Irish Carmelites and the German Marianhill mission had to be particularly tactful with their dealings with the British Administration. Before the 1960's all these different world views were submerged in a common approach to colonialism, into the 'English way of life'. The one way that all these various churches did work during this period of time was to 'conscientise' people to social injustice (Linden 1980:33).

The formation of a Federation of States consisting of Northern and Southern Rhodesia and Nyasaland awakened a nationalistic spirit among the indigenous peoples of these countries (Welensky 1964:1). Urbanisation highlighted the gap between the rich whites and the poor blacks and this situation was further aggravated by a common system of education. Educated blacks were aware of historical events in other countries and longed for freedom from white supremacy. By the end of the 1950's they no longer felt the need for whites to tell the world what blacks felt or thought (Sithole 1959).

Although the Federation did not last very long (1953 -1963), they were years in which all three countries experienced growth (Welensky 1964:1-10). A strong infrastructure was developed on which the nationalistic governments could build. Harold Macmillan's speech in February 1960 proved to be prophetic:

In the twentieth century, and especially since the end of the war, the processes which gave birth to the nation states of Europe have been repeated all over the world. We have seen the awakening of national consciousness in peoples who have for centuries lived in dependence on some other power. Fifteen years ago this movement spread through Asia. Many countries there of different races and civilisations pressed their claim to an independent national life. Today the same thing is happening in Africa, and the most striking of all impressions I have formed since I left London a month ago is of the strength of this African national consciousness. In different places it takes different forms, but it is happening everywhere. The Winds of Change are blowing through this continent, and whether we like it or not, this growth of national consciousness is a political fact. We must all accept it as a fact, and our national policies must take account of it (MacMillan 1972:476).

After the Federation of Rhodesia and Nyasaland was dissolved, the government in Rhodesia was unsuccessful in obtaining independence from the Labour Government in Britain. In the eyes of white Rhodesians in 1960, change in the structure of the government could only mean change for the worse.

The white society in Rhodesia was an integrated, self-sufficient community of farmers, business and trades people. They were sophisticated by the general standards of the day. They had built themselves a lifestyle second to none in Africa (Smith & Simpson 1981:30).

This description of the lifestyle of whites in Rhodesia (Zimbabwe) indicates to what extent the white society in the country had developed, although it was sustained by the economic, social and political inequality between blacks and whites⁶.

Times were turbulent, and Rhodesian society was rethinking its values. At first the white population tried to keep political power for themselves, because they were sure that this would guarantee stability in the country. This ideology resulted in many whites coming to settle in Rhodesia from northern countries where black nationalists had come to power. This happened especially when, after many unsuccessful consultations with the British Government, the Rhodesian Government under the leadership of Ian Douglas Smith stated a unilateral declaration of independence from Britain on the 11th November 1965 (UDI).

The next stage came when the franchise was given to individuals on merit and income. Two tribal chiefs were appointed to the Cabinet, one to represent the Ndebele people and one to represent the Shonas. By this time most churches in the country were advocating change. They saw equality and non-racialism as part of the original Christian message and started to work actively towards this end.

According to the black nationalists, political change was taking place too slowly (interview, Chris Pretorius, chairperson Rhodesian Front Gwebi Branch 1965). Acts of subversion and inter-tribal fighting resulted in the Rhodesian Government banning the main nationalistic parties in August 1966 (interview, Ian Sandeman, member of parliament, Gwebi Branch 1966). This action by the Government had effectively crushed the nationalistic movement for the present, by the simple tactic of arresting their leaders (Smith and Simpson 1981:52). This did not mean that the black population accepted these events. As a result there were many more consultations between the British and the Rhodesian Governments.

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In the Zimbabwean media the black population group is written with a capital letter (Black) to distinguish the word from the colour. Likewise in the case of the Whites.

In 1966 Smith and Wilson held talks on board the HMS Tiger. These collapsed and in 1968 fresh talks were held on board the HMS Fearless. By this time the African nationalists had again consolidated their forces. They decided that guerrilla warfare was the only option left, if they were ever to have a say in governing the country.

On the 21st December 1972 guerrillas attacked a farmhouse near Centenary using rockets and grenades. The next morning when an army patrol came to investigate the case, their truck hit a landmine. One white corporal died, and his three companions were injured. This was the beginning of the civil war (Ian Smith to his executive council 1972).

3.2.3 *The third period: Civil War (1971/2 - 1980)*

3.2.3.1 *The political arena*

Neither the Rhodesian Government, nor the black Nationalists, realised how long and bloody the civil war would be. The Prime Minister of South Africa, Mr John Vorster, had an idea that the war could be drawn out. He set up more consultations, which were held at the Victoria Falls and were called *Détente* (Kurewa 1997:156). These talks also floundered. In September 1976 the Front Line presidents called the acknowledged nationalistic leaders, Mugabe, Nkomo, Sithole and Muzorewa to Dar-es-Salaam, and this attempt to end the conflict also failed, as the nationalists refused to speak to each other (Linden 1979:275,279; Kurewa 1997:157-158).

Three weeks later the Prime Minister, Ian Smith, made his historic address to the nation accepting the principle of majority rule. What remained was for the black leaders to consolidate their forces and speak with one voice. President Nyerere of Tanzania managed to bring the two strongest leaders, Robert Mugabe and Joshua Nkomo, together to form the Patriotic Front (Linden 1979:232,278).

More conferences were held: Geneva in October 1976; Rome in November 1978, the final one at Lancaster House, London in November and December 1979 (Political data from the Minutes of the Rhodesian Front Party: Gwebi Constituency 1965 - 1980). The Patriotic Front signed the agreement for peace in December 1979 (Kurewa 1997:160).

These agreements did not improve democracy as the opposition merely disappeared. In situations such as this, the church has a role to play and although it bows to the authority of the government of the day, it can exercise its ethical task or prophetic mission vis-à-vis politics on different levels. For instance: influencing the ethos; cultural values; educating the Church's membership about particular issues affecting people. This it does by teaching and preaching, and informing people about issues concerning social justice and peace. The Church also uses the media for lobbying to influence public decisions. For instance, the Catholic church printed a booklet *Civil war in Rhodesia* to inform people about the war atrocities (Kurewa 1997:159). Some scholars believe that this method may also be used to encourage civil disobedience as a process for bringing about a more just society. Churches may also provide sanctuary to people fleeing oppressive circumstances. But in situations such as those in most developing countries, including Zimbabwe where democracy is limited and civil society is underdeveloped, the churches are sometimes the only civil organisations that can support a movement towards true democracy which can counteract and change a monopolising one-party political system (Verstraelen 1998:75). Most of the churches in the country were seen to be neutral during this period of time.

Both the Second World War and Civil War had devastating effects on Zimbabwe generally, and particularly, on the growth and expansion of the Dutch Reformed Church in Zimbabwe. It was during the two decades between 1960 and 1980 that the greatest change took place. During these two decades, the white population in the country first increased, then decreased, drastically. In 1969 there were 502 494 whites, out of a total population of 4 596 850. In 1982 the figures had changed enormously. Out of a total population of 7 501 470 there were only 135 362 whites left (National Archives Harare: 1982 Population Census:16,17).

3.2.3.2 *The Dutch Reformed Church during the Civil War 1971/2 -1980*

The Dutch Reformed Church did not exist in a social vacuum during this period of tumult. It has always tried to remain relevant to the society in which it has found itself. In the interaction with society it tried to indicate the biblical values of justice, peace and human rights. According to the Church Order:

The Church sees itself as a fellowship of believers that does not exist by virtue of the volition of its members, but through the free will of its Head, Jesus Christ, as to its origin, being and continuation autonomous in its own sphere. As an institution, the Church subjects itself to the authority and laws of the State. This it does in as much as it affects its participation in legal processes and the exercise of civil rights. At the same time the Church accepts it as a sacred vocation to address the State in those issues which are unjust. In other words the Church believes that it is called to have a prophetic voice in society (SMA: Dutch Reformed Church Order Constitution 1962:b,c,d.).

The churches were challenged to bring comfort to both their black and white members in the Civil War. Many Dutch Reformed members saw the Civil War as being against evil, terrorism and communism, and primarily as race on race. Ian Smith kept telling the population that he was prepared to discuss solutions with the black nationalists. In this situation it was relatively easy for the Dutch Reformed Church to support the government of the day. The relationship between the DRC and the government of the day can best be explained in the words of Frans Maritz (1988:348), general secretary of the SMA:

The NGK is numerically an insignificant church on the Zimbabwean ecclesiastical scene. Nevertheless, it and many of its members have played a notable (non-political) part in the affairs of the country and it has been afforded recognition by government and other church denominations. This is still the case after Independence, despite a number of factors which might have suggested differently, such as its South African connection, use of Afrikaans, the missionary policy of founding separate churches, and the implied support for the UDI regime.

The Civil War had a devastating effect on the Dutch Reformed Church. It was estimated that out of the whole white population, 30 per cent spoke Afrikaans (Minutes Rhodesian Front Party, Gwebi Const1975). Conscription into the armed forces became mandatory for all males under the age of 60 years.

Generally, the Afrikaners had not taken much interest in politics up to this time but were now forced to take up arms, go to jail or leave the country. Several people felt that they had to protect their homes and because of this were willing to fight back (Minutes of the Rhodesian Front Gwebi Branch 1975 - 79). The whites believed that there would be a breakdown of Law and Order if they refused to fight (Recurring theme in Minutes of the Rhodesian Front executive Council 1974 -1977).

Many families belonging to the Church decided to emigrate to South Africa. By 1979 the membership of the Dutch Reformed Church in Zimbabwe (SMA) was only four thousand, six hundred and sixty-five people (SMA Kerkstatistieke 1979).

Churches in the country had to change the mode of ministry during the Civil War in Zimbabwe. By the end of 1979 eight of the Dutch Reformed congregations had lost ministers because these had answered calls to congregations in South Africa. It was not easy to get other ministers to come to Rhodesia (Zimbabwe) as few people wanted to live in a war zone.

Even before the establishment of the regional synod in Rhodesia (Zimbabwe), the Dutch Reformed Church in the country had sought for permission to minister to the armed forces. Since 1957 the Dutch Reformed Church has regularly nominated a minister for this task (NGK Archives Pretoria, SMA Kluis 1301: Kapelaandiens). During the conflict in the country it was compulsory for every able-bodied man to serve in the Army, while public opinion also required the clergy to do chaplain duty as many soldiers were burdened with the psychological aspects of war.

The Reverend PR ('Dolf') Kruger came to Rhodesia (Zimbabwe) during the Civil War. He was called to the Sinoia (Chinhoyi) congregation on the 11th January 1975 (NGK Archives Pretoria, SMA, Minutes of Sinoia congregation dated 11th January 1975). Even the Reverend Dolf Kruger was compelled to do chaplain duty, but he converted it into an opportunity for evangelism, an important component of Dutch Reformed piety as he practiced it.

He said that the structure of the Dutch Reformed Church worried him because the ministers were called to minister to people who were already converted to Christianity. The Reverend Dolf Kruger had a hunger for souls and felt that his ministry should be directed to the unconverted,⁷ while in Zimbabwe there was a greater need for evangelisation as the majority of people were non-Christians.

In contrast with the Catholic Church tradition, the Dutch Reformed Church tradition uses the call system. This does have the drawback that a Dutch Reformed community in a country could be left without an ordained person to minister to the spiritual needs of its members. Recently, this happened to the Dutch Reformed Church in Zambia.

During the Civil War congregations stopped the practice of having evening services as it was dangerous to travel at night. At the end of this war almost 90 percent of the country was under martial law and travelling was limited by curfews. It was not possible to move about as freely as it was before the conflict had accelerated and developed into a war. People had to use the convoy system to get from one place to another.

This state of affairs did have at least one good result. It forced the members of the family of Dutch Reformed churches in Zimbabwe, namely, the SMA, the RCZ and the CCAP, to think of unique ways in which to bring the Gospel to the indigenous people

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These thoughts were shared by the Reverend Phillip Ligthart (1993 -1997). Ligthart was at the centre of the schism in the Chinhoyi congregation (1997) which was seen by many members as being the result of ministering to the unconverted and neglecting the members of the church.

in Central Africa. These three Churches together with MEMA (South Africa) started what became known as the *Christelike Audiovisuele Aksie (CAVA)*. This organisation made use of tape recorders and pictures to evangelise people. The Reverend Bertie Groenewald, who was in charge of this missionary outreach, believed that a tape recorder could go where the Church could not.

Another advantage of this system was that people who could not understand the indigenous languages were used as part of the missionary workforce in Zimbabwe. Presently, a *Grip* is being used instead of the battery driven tape recorder (Verbally the Reverend Myburgh Verster 1996). This *Grip* works simply by turning a handle and needs neither electricity nor batteries to run properly. The *Grip* was specially suited to the rural areas where batteries are not easy to obtain and electricity is non-existent.

There was some reaction against Christianity during the war. Bibles and hymnbooks were burnt and the black Christians were often told not to pray. Mission stations had to close down because of intimidation and persecution. There was also loss of life because of the Christian Faith (Masjionaland Nuusbrief Mei 1978 Nr 32:3). Because Christians were forbidden to tithe, the financial burden of the African Reformed Church (Later known as RCZ) was shared by the Dutch Reformed Church in the country. The Reverend JS Bvumburai, Commissioner for the Youth in the African Reformed Church, could no longer have regular meetings and classes for the youth in the African Reformed Church. As an alternative measure, he started arranging conferences and camps which proved most successful (ibid). By the end of 1978 Miss Lettie Naude was the only white still involved in the mission schools in Mashonaland (Victor 1982:144). She worked in the School for the Deaf at Morgenster.

Another characteristic of the Dutch Reformed Church during this period was that the members who attended the church services were mostly women and children. At the time, women did not yet serve as officers of this church. Church Boards were forced to take important decisions with only a third of the members present. It also became the custom for the minister to do the house visits alone and unaccompanied by an elder. This situation arose because the men were called to do active military duty in the bush.

When the Reverend Leon Oosthuysen came to minister in Chinhoyi this situation troubled him. He said that the female influence marked every aspect of ecclesiastical life in Zimbabwe. 'Die kerk word heeltemal feministies' (interview at Sunday School meeting January 1978). He thought that this situation would affect the school children and let them think that religion was chiefly for the women, and that men should not be concerned with religion and the Church.

In contrast to Oosthuysen's objections, the part played by women during the war was appreciated by society. Occasionally, the women were thanked by the government and other organisations for they kept essential services operating. In the post offices, schools and banks it was usual to find only female staff present. On farms, too, the women kept everything running as normally as possible. The custom of women sharing in the decision-making processes became the norm in Zimbabwe. This is not only the case in white society, but is equally true in the culture of the Shona people (Auret 1985).

The Civil War took its toll in all spheres of life in Zimbabwe. This was especially true with regard to the Afrikaans language. Here three ways are mentioned in which the Afrikaans language was disadvantaged. Firstly, the British Government had introduced sanctions against the Rhodesian Government. These sanctions were strengthened by a United Nations resolution. To counteract these sanctions the Rhodesian Government had introduced stringent measures to prevent a drain on the resources of the country. These measures prevented the Dutch Reformed Church from importing many goods into the country. For instance, fewer books in the Afrikaans language could be obtained, as there was a restriction on the importation of most goods, especially those that were of use to a minority group.

Secondly, Bothashof Church School, a school that many Afrikaners sent their children to, was situated in a heavy industrial area. All the industrial areas within the country were targets for armed attacks. In the interests of the safety of their children, fewer Dutch Reformed parents sent their children to the Bothashof School where the

Afrikaans language was taught. Many parents decided to emigrate to South Africa and live outside a war zone. A big consideration in making this decision was that it would be possible to send their children to schools that offered a Christian education through the medium of the Afrikaans language. The decrease in the number of pupils attending Bothashof Church School caused part of the high school to close down. Only after a change in policy regarding language, religion and examinations could the high school be reopened in 1983 (unpublished thesis, Pretorius 1992:91-95).

Thirdly, the Civil War had a consolidating effect on the white population. There was a change in attitude between the English and the Afrikaners. The English people within Zimbabwe viewed South Africans in a different light. They saw South Africa as the only country that was willing to break sanctions and trade with Zimbabwe during the Civil War. Because of this change in attitude, together with the fact that all the whites in the country were fighting a war together, the Afrikaners in Zimbabwe changed their attitude about the English people and their language.

The change in the world view of both the white population groups within the country resulted in the Dutch Reformed Church making greater use of the English language. As proof of this changed attitude towards the English-speaking people, we find that in 1978 the Harare English congregation was formed (NGK Archives Pretoria, SMA, Minutes of the congregation Harare Kluis1301; Written history by their congregation itself 1995).

The English and Afrikaners had learnt to worship and pray together. A prayer group, *Operation Ester*, was established to specifically pray for the farmers, their families, missionaries and their work which by this time had become dangerous (*Newsletters: Ester prayer group, Claudette Granville organiser*). Gradually, Zimbabwean Christians spent more time in prayer and instituted a national day of prayer.

This must be seen as the influence that Andrew Murray had on the community. In the research for this thesis it was found that Murray had introduced prayer meetings into the Dutch Reformed Church of South Africa. In the book which he especially wrote about the new life in Christ he pointed out the fact that Christ had instituted prayer meetings and that Christians should do so in imitation of Christ. He expressed this view in the following quotation,

Kindere van God! Ook julle wat nog jonk en swak is, hier is een van die instellinge deur die Here Jesus self vir u bereid om vir u in die gebed hulp by te sit. Laat elkeen tog gebruik maak van die bidstond.... Laat elkeen ook seek om in innige vereniging met sy broeders en susters te lewe en te bid. En laat elkeen verwag om heerlike antwoorde op die gebed te sien. Daar is baie plekke in ons land waar bidstonde tot groot seën kon wees. 'n Vrome man of vrou, wat die bywoners op 'n plaas, of die bure van twee of drie plase, wat nie ver van mekaar is nie eenmaal in die week, of op 'n Sondagmiddag as hulle nie kerktoe kan gaan nie, sou saambring, sal grote seën kan stig... Laat elkeen in die Naam van die Heer 'n begin maak. (Murray 1885:155)

That English and Afrikaans Christians prayed together was not a uniquely Zimbabwean occurrence. During the South African War (1899 - 1902) the two language groups had attended Pentecost meetings together. The Reverend van Lingen had introduced the prayer meetings during Pentecost in the Paarl congregation in the Cape. He had encouraged people from both language groups to attend them. Murray's Prayer Union also consisted of both language groups. It was through his influence that the Dutch Reformed Church began the tradition of praying together, and this has continued up to the present in Zimbabwe.

In the three examples given, we see that the Civil War greatly affected the Afrikaans language in Zimbabwe. Because this component of the piety of the Dutch Reformed Church was weakened, the Dutch Reformed Church very nearly died in Zimbabwe. On the other hand, the relationship between the white population groups that remained in the country was strengthened.

3.2.4 The fourth period: 1980 -1995

3.2.4.1 1980 - 1989 : *On the road to socialism*

The concept of black socialism first gained ground in the late 1950's and 1960's. It was the black's alternative to the colonial capitalism that had been thrust upon them. There were many reasons why socialism had found a fertile breeding ground in Africa. Here only three will be mentioned. Firstly, many of the black leaders had been educated in communist countries and had absorbed the prevailing socialistic world view. Secondly, in the black community, an individual only has worth as part of a tribe or group. A third reason was because they saw socialism, as being the solution to the poverty in which most of them found themselves. Kwame Nkrumah expressed a general black opinion when he said:

My assertion is that socialism is the only pattern that can within the shortest possible time bring the good life to the people (Friedland & Rosberg 1975:260).

On coming to power, Robert Mugabe stated that the country was *on the road to socialism*⁸. What this meant had already been published in a press statement during the civil war and was almost used as a manifesto by the black nationalistic ZANLA forces. ZANLA was the military wing of the ZANU political party. The statement read as follows:

- 1 Zimbabwe is turning into a socialistic state, all commercial businesses shall belong to the government.
- 2 As everything shall belong to the state, ZANU shares free transport, medical treatments and houses.
- 3 ZANU believes in a one party state type of government. Therefore all children from the age of seven shall be under military training, as well as the principle of socialism.
- 4 ZANU government will be quite aware of people who have lived luxurious lives and acquired money, expensive furniture, houses, shops and cars at the expense of the suffering masses of Zimbabwe.
ZANU shall demand a full detailed explanation of them.

⁸ This was a term used by the media in Zimbabwe to describe the process of becoming a communist country.

- 5 All land belongs to the people and the nation. ZANU in that regard will not tolerate any private ownership regardless of colour, race or creed. ZANU shall introduce collective mass farming, which every son and daughter of Zimbabwe shall compulsorily be called upon to work in such fields.
- 6 ZANU regards the church as the imperialistic instrument of colonialism and as such all churches will be turned into barracks, concentration camps and dance halls etc. Furthermore all those associated with the church will be brought before a military tribunal (Victor 1982:123)

Mugabe's outlook was tempered by the actions of Canaan Banana, the first president of Zimbabwe, who is a Christian theologian. It would be fair to say that Banana coloured the socialism present in Zimbabwe with Christianity. This he did by writing many books on the subject⁹, and also by the numerous speeches that he was called upon to make.

Presently, the relationship between the Dutch Reformed Church and the government is cordial. The transition to a majority government did not cause much upheaval in the society as blacks and whites had been living together for some time and accepted each other. Some scholars would like to suggest that religious humanism has caused the social change in Zimbabwe. My personal view is that African Nationalism also had a role to play in the transformation, for when the black nationalist government came to power, many of the unjust structures were dismantled.

This was because the blacks had acquired some measure of wealth. Mugabe himself was said by the media to be the seventh richest person in the world and had even tried to buy a castle in Scotland (Sunday Mail, March 1998).

The whites were frightened by the socialistic talk and many of them left the country. Little did they know that communism was destined to fall so soon. By 1990 there was hardly a trace of the ideology left in Zimbabwean society, although the aspect concerned with the land was a major exception¹⁰.

⁹ His work was dealt with in the introduction to this thesis.

¹⁰ The Commercial Farmers' Union and the Zimbabwean government are presently drafting a resolution that will meet with international approval, based on the willing seller and willing buyer principle (April 1998).

It is fair to suggest that segregation was never as ruthlessly forced on society as was the case in South Africa. Criteria for registration on the voters' roll may be mentioned as an example of this. In 1919 the franchise was extended to women. And by 1923 nothing barred blacks from registering on the common roll if they were older than 21 years of age¹¹, literate to the extent of being able to write their own name and earned not less than £50 per annum (Report of the Constitutional Commission 1968:6). The criteria were easily fulfilled and meant that blacks did have a vote for as long as the whites in this country.

3.2.4.2 *The present: Church and state in Zimbabwe*

The Dutch Reformed Church in Zimbabwe has always been a relatively small Church numerically. It employs a language, Afrikaans, which is not an official language in the country. In spite of this it is a Church held in high esteem by the Zimbabwean State. The relationship between this Church and the state is cordial. In the Church Order (the constitution) adopted by the General Synod in 1962, and to which the SMA subscribes the Church-state relationship was formulated as follows:

- a) The Church, being a congregation of believers which exists not by virtue of the volition of its members, but through the free will of its Head, Jesus Christ, is as to its origin, being and continuation autonomous in its own sphere.
- b) The Church as an Institution subjects itself to the authority and laws of the state in as much as it affects its participation in legal processes and the exercise of civil rights and in as much as these legal processes and civil rights do not clash with the Word of God.
- c) The Church gratefully accepts the protection of the government, as well as the recognition of its inalienable right to exercise freedom of worship in confession and congregation, it being understood that such freedom should not be abused as to undermine the foundation of authority of the state or to cause civil chaos.
- d) The Church accepts as its sacred vocation continually to address the state and the world in which it exists with its prophetic witness.

¹¹ Many white soldiers were upset with ID Smith's government for not changing this ruling which had existed since 1898. They felt that it was unfair to fight for the country when they were 18 years old but could only vote when they turned 21 years.

- e) When the Church approaches the government regarding a specific issue, it must be done through the delegates of the appropriate church meeting, viz Church Council, Presbytery etc.
(NGK Archives Pretoria, SMA: Kerkorde van NGK 1962: Art 65; Belgic Confession Article 36)

This Church Order was not formulated without much discussion and consideration. Clarification was sought from the General Synodal Commission for Current Affairs (*Aktuele Sake*) concerning Article 36 of the *Nederduitse Geloofsbelydenis*. The clause that needed clarification was:

En hulle amp is om nie alleen ag te gee op en te waak oor die burgerlike regering nie, maar die hand te hou aan die heilige Kerkdiens...

This constitution has not changed, and forms the background against which the relationship between the Church and State should be considered. Simultaneously the Dutch Reformed Church endeavoured to stay aloof from party politics. At the synod meeting held in 1959 this was formulated as follows:

The Synod of the Dutch Reformed Church (NGK) in Central Africa is keenly aware of the fact that we are living in critical times which challenge the Church of Christ as never before to fulfil its prophetic vocation. A humanity lost in a maze of political ideologies, bewildered by technical developments and enslaved by economic forces longs for certainty and clear direction. It is the task of the Church to tell the world that Christ is our only hope. The Church can do that because it has been entrusted with the Word of God. We therefore call upon all Christian Churches and their members to accept the challenge of our times and to proclaim fearlessly: 'Thus saith the Lord!' We call upon all the Churches to remain the Church of Christ, to unite against the common enemy of the Church and to resist the temptation to become pawns of political institutions (NGK Archives Pretoria, Handeling van Tweede Vergadering van SMA NGK 1959:109,110).

Between 1957 and 1995 there have been twenty-two meetings of the Synod (NGK Archives Pretoria, SMA minutes of Synods Kluis 1155,1157-1160). At each of these meetings, to a greater or lesser degree, matters pertaining to Church-State relations were discussed. Some of these matters concerned chaplaincy services (NGK

Archives, SMA K Luis 1306), religious education in schools (NGK Archives Pretoria, SMA K Luis 1309-1340), registration of church property (NGK Archives SMA K Luis 1199), religious broadcasting (NGK Archives Pretoria, SMA K Luis 1294) legalised gambling and censorship (NGK Archives, SMA, Letter to Minister of Internal Affairs re Betting and Totalisator Bill 1969 dated 3rd March 1969).

The resolutions that were passed varied as the occasion demanded. Sometimes protests were made on behalf of the Church. In all circumstances, however, the authority of the Government was accepted without question. The Dutch Reformed Church in Zimbabwe has remained loyal to this ideal, and while doing so has also responded to controversial issues on many occasions.

The Dutch Reformed Church seems to concentrate on keeping its fellowship alive and in the process devotes most of its efforts to this end. In the past this church made no overt attempts to change the social order and this laid the church open to the criticism that they were simply neutral with regard to the things of this world. Their refusal to become involved in the political arena meant that they sometimes used their religion as a means of liberation (Liberation Theology). It served as a retreat from the active struggle for social justice and peace.

The Dutch Reformed Church does not see its role as being neutral, but believes that socio-political engagement should derive from the Bible rather than secular norms. The Church must indeed stand on the side of justice. For there can be no peace without social justice. The Church must not, however, resort to worldly methods and means. According to the late Professor David Bosch, a Dutch Reformed missiologist, the Church must adopt the way of the cross, which suffers rather than causes violence (1976:184). The Church has a firm position regarding non-violence. Bosch believed it was wrong to lay a psychological basis for hatred and its tacit support for revolutionary violence, or at least suggest that responding with violence to violence is inevitable (1987:15). The church must declare and exemplify an alternate in any conflict. It is called to find a way of resolutely showing solidarity with the poor and oppressed, while at the same time preaching and practising a transcendent love.

Unless the Dutch Reformed Church follows this course, the sceptre of violence, ruin and hatred will always be with the church and society. This desire to work for social change without compromising the non-violent character of the Bible lies at the heart of the ethos of the Dutch Reformed Church (SMA, interview with the moderator, AS van Dyk, and the General Secretary, F Maritz March 1996).

The Church's thinking on *Apartheid* is given here as this has implications for its relationship with the state and Zimbabwean society which has a black majority. In 1983 the Synod of Central Africa formulated the precepts of this Church with regard to race relations as follows:

- 1 We reject racialism as contrary to the Word of God. In this we are reiterating the stated policy of the Church. In accordance with the last command of the Lord: 'Go then, to all people everywhere and make them my disciples....' the church doors are open to all who wish to worship Him with us.
- 2 We concur with statements made by leaders of other churches that the Gospel of Jesus Christ offers the only real and lasting basis for reconciliation, and are committed to the wholehearted pursuit of this goal.
- 3 In obedience to the biblical command contained in 1 Timothy 2:1 and 2 we earnestly pray for our Government. We accept that the Powers that Be are ordained by God to be His instruments to promote order and peace in a country.

(SMA Handeling, 1983:79-83)

The relationship between the state and the Dutch Reformed Church has always been cordial. The attitude of the Dutch Reformed Church to the Government in Zimbabwe speaks of a relationship of mutual consideration, mutual appreciation and co-operation (Letter from the Minister of Internal Affairs to SMA dated 3rd March 1969; Maritz in Hallencreutz 1988:357). Andrew Murray had a lot to say and write about this subject and had given the Church a norm that has stood the test of time. In 1885 he wrote that:

Menige Kristen ly groot skade in sy siel omdat hy nie die bedagsaamheid bewaar nie.. Die Kristen leef in die gebied van die vyand. Alles wat hom omring, alles kan vir hom tot 'n strik of tot sonde word. Daarom moet sy hele wandel wees in 'n heilige ingetoënheid, en waaksaamheid, sodat hy niks onbedags doen nie. Hy waak en bid sodat hy nie in versoeking kom nie. Die versigtigheid hou die wag oor hom. Die werksaamheid van die bedagsaamheid bepaal hom nie tot onsselwe alleen nie, maar strek hom veral uit tot die naaste om hom geen aanstoot te gee nie, of 'n struikelblok in sy weg te lê nie (Murray 1885:210)

This kind of thinking was present at the General Synod in 1986 when three documents received special attention. These were the Belhar document, the Kairos document and the Dutch Reformed Church's own *Kerk en Samelewing*. The Synod of Central Africa (SMA) responded to all three of these documents in a booklet called *'n Vlieg in die Salf* that was published in 1989. The Synod of Central Africa (SMA) believed that a crisis had arisen in the Dutch Reformed Church, and that all three documents attempted to address this specific situation. The SMA as well as the ecumenical community saw these three documents as Christian resistance to the Apartheid system in South Africa (SMA 1989:11; Acts of the Reformed Ecumenical Synod held in Harare from 31st May to 10th June 1988: Article 81, Report V).

The first of these documents was delivered by the Dutch Reformed Mission Church (NGSK) in 1982. Circumstances in which the document arose were described as follows:

Belhar is die woonbuurt in die Kaap waar die Nederduitse Gereformeerde Sendingkerk (NGSK) sy sinodale sentrum het, en waar die sinode in 1982 'n Status Confessionis afgekondig en 'n konsepbelydenis in behandeling geneem het. Die belydenis het by die sinode van 1982 'n volwaardige belydenisskrif van die NGSK geword, naas die Drie Formuliere van Enigheid (SMA 1989:26).

The second document was composed on the 13th September 1985 by a group of concerned Christians. They called their document *The Kairos Document - A Challenge to the Church*. They believed that the moment had arrived to do something about the crisis that was *shaking the foundations* of South African society (Kairos Document 1985:4). The third document *Kerk en Samelewing* was formulated and published by the General Assembly of the Dutch Reformed Church in October 1986.

The document *Kerk en Samelewing* (KS), especially, drew much criticism from society in general (Acts of the Ecumenical Synod held in Harare on the 31st May to the 10th June 1988:93, 94). Many Dutch Reformed ministers, including those in Zimbabwe, felt that a myopic perspective had been taken in the composition of this booklet. They believed that the focus was mainly on the South African situation, whereas it should have included the Church in general, also those churches that existed outside the borders of South Africa, as the document stated that it was a witness by the church as a whole. The opinion of the Synod of Central Africa was that the formulations made about racial matters did not always correspond with the actions by this Church (SMA 1989:13-17). In 1989 the SMA felt that the Dutch Reformed Church in general did not fully grasp the reality of a South African pluralistic and multicultural society in which the Church existed.

For instance, the Church did not take enough notice of the ever widening gap between the rich and the poor. In the latter case, concerning the education of the poor, the document mentioned this fact but did not suggest how the Church should go about alleviating the situation, other than bringing the situation to the attention of the government (Algemene Sinode KS 1986:17; SMA 1989:13).

Dit kan beweer word dat dit juis nie die doel van die kerk was om reëls vir optrede daar te stel nie. Toepassing kan aan spesifieke mense en gemeentes oorgelaat word. Tog was die kerk in sy betrokkenheid by die armblankevraagstuk in die 1930's bereid om veel meer as net beginsels daar te stel. Plase is bestuur om werk te verskaf. Die regering is om 'n spesifieke departement van Volkswelsyn gevra. Hierdie optrede het vrug gedra. Sulke spesifieke optrede word in die huidige noodsituasie ook 'n vereiste (Van Dyk in SMA 1989:14).

In 1989 the SMA believed that undue emphasis was placed on population and language groups. The document stated that:

die problematiek van Suid Afrika lê in die samestelling van verskeidenhede wat nêrens in die wêreld geëwenaar word nie (KS 1986:3,29,100-234).

This trend was continued throughout the document. For instance regarding marriages, the document reiterated that marriage was a personal matter (KS 1986:211), but went on to say that the Church should preach and teach about the sanctity of marriage (215), then contradicted this argument by placing mixed marriages in a separate section of the document (368).

The SMA believed that some problems experienced by the Church in a multicultural society could have been solved, if seen in the context of individuals instead of in the context of racial groups. The Reverend AS van Dyk, the moderator of the SMA, thought that the problem had to do with the Church grudging others what it thought was necessary for its own well-being. In response to this document, he wrote that *Kerk en Samelewing* was an improvement on previous documents, in that it took a multicultural society into account, and allowed for ministry to mixed congregations (Van Dyk in SMA 1989:16,17; Algemene Sinode KS 1986:192-3).

In 1989, Professor AB du Toit had challenged the Dutch Reformed Church in South Africa to put on Zimbabwean spectacles to see the problem clearly. He believed that all political thinking and ideologies passed away, and that only the Word of God stood firm against the test of time (Du Toit in SMA 1989:2). The prophetic voice that was raised by the Synod of Central Africa (SMA) was largely ignored by the General Assembly of the Dutch Reformed Church (SMA 1989:4). This was one reason for the publication of the booklet called *'n Vlieg in die Salf* in 1989. The Synod in Zimbabwe wanted a written record of the objections raised by the SMA.

Presently, the Reverend AS van Dyk believes that all the (Reformed) Churches in Southern Africa are interdependent and can learn from each other. Further to this he is certain that solutions to problems should be tackled by a Church united in its thinking. He believes that the Church in Zimbabwe has much to offer in the way of advice, as this Church has had some experience concerning many problems that face the Church in South Africa today. He said that the SMA still thought that any resolutions sent to the General Assembly were relevant and deserved more attention than they had received, even if the Synod was pressed for time (Van Dyk SMA 1989:5; Agenda en Handelinge 1992:2.14; Van Dyk orally March 1996).

More than a decade has passed since *Kerk en Samelewing* was published. Generally, the Dutch Reformed Church has rethought many issues, and is showing the way to build a society that is just for all its citizens. This task has been made easier since the change of government in South Africa in 1994, for the whole Dutch Reformed community now lives in a multiracial, multicultural state.

It is unfortunate that the Church did not work sooner and harder to bring about these changes in society. Perhaps the cost in suffering and human lives would not have been so high if the Church had done more. The Civil War in Zimbabwe cost 45 000 lives (RG Mugabe in London on 7th December 1998). It is certain that no estimation has yet been attempted with regard to the cost of lives in the South African conflict. The *Commission for Truth and Reconciliation* (Commenced in April 1996, Concluded October 1998) has brought so much of suffering to light that many South Africans are reeling from the shock of the revelations. When events such as these are allowed to happen, the whole society stands guilty, the *sinner*s as well as those sinned against.

The Dutch Reformed Church in Zimbabwe hopes to continually address controversial issues, such as those related above. It believes that any Church should remain relevant in the society in which it exists. The Church does not exist for itself, but for others. The Church does not exist for a certain segment of society, but for the whole of society. In the interaction with society the church has a responsibility to indicate the biblical values of justice, peace and human rights.

3.3 The Women's Auxiliary in the Dutch Reformed Church

3.3.1 A historical overview: *Die Vroue Sending Bond* and the RCVV 1937 - 1971

While the Cape Synod of the Dutch Reformed Church was the main authority for the Dutch Reformed Church in Rhodesia (Zimbabwe), the South African organisation called *Die Vroue Sending Bond* had requested that local branches of this organisation should be established in Rhodesia (Zimbabwe). This was done by their worker, Miss Stander, who was stationed at Enkeldoorn (Chivu). The aim of the *Vroue Sending Bond* was

to promote the work done by missionaries. Seven branches were immediately founded in the country (NGK Archives Pretoria, SMA: Vroue Sending Vereniging Kluis 1239, 1240-1248, *Hoofbestuur Notule Kluis 1249*; de Jager SMA 1970:7).

Several years later, two South African Christian women's service organisations, the *Oranje-Vrouevereniging* and the *Afrikaanse Christelike Vrouevereniging* suggested that the branches established in Rhodesia by the *Vroue Sending Bond* be amalgamated into a single association. The new association would be concerned with all the aspects of society that are important to Christian women and not only be concerned with missions. It was decided not to disband the *Vroue Sending Bond*, but to start another organisation with a wider field of community service. The inaugural meeting of this new association called the *Rhodesiëse Christelike Vrouevereniging (RCVV) van die Nederduitse Gereformeerde Kerk*, was held at Bulawayo between the 4th and the 6th March 1937 (NGK Archives Pretoria, SMA, RCVV Kluis 1253).

The official language was Afrikaans (NGK Archives, SMA, RCVV Kluis 1253: *Konstitusie* 1954:II). The members of the RCVV saw themselves as the service wing of the Dutch Reformed Church in Rhodesia. The women felt themselves called to promote Christian and moral principles and to care for the orphaned and destitute children of the members of their Church (*Konstitusie* 1954: 2e). They would also promote the Afrikaans language by the distribution of Afrikaans books and magazines (*Konstitusie* 1954: 2f, g; NGK Archives Pretoria, SMA RCVV *Biblioteekdiens Kluis 1282 1948 - 1959*) and generally act as a support group for the women of the Dutch Reformed Church. Furthermore they would try to consolidate and unify the congregations of the Dutch Reformed Church in the country (*Konstitusie* 1954: 1Vd). They believed that there was strength in unity.

By 1964 the women had already established and maintained *Harmonie Huis* in Salisbury (Harare) (NGK Archives Pretoria, SMA, RCVV: Kluis 1342) and *Huis Helene* in Lusaka (NGK Archives Pretoria, SMA RCVV *Noord Rhodesië: Kluis 1273 1957 - 1968*). Both establishments were specially founded for young women who had

recently left school and needed lodging. The Dutch Reformed mothers were concerned about their young daughters who had to go and live in towns. The mothers felt that their daughters needed a Christian environment in which to thrive and feel secure. These hostels satisfied this need for many years. During the past decade *Huis Helene* has been used as a residence for the Dutch Reformed ministers in Lusaka as there was no longer a demand for a hostel for young Afrikaans women (NGK Archives Pretoria, Agenda en Handeling SMA 1967; Notule RCVV Algemene Bestuur: Kluis 1280, 1965 - 1975).

A Trust Fund was established by the RCVV (NGK Archives Pretoria, SMA, RCVV *Studie Kommissie vir Verenigings Kluis 1297, Finansiële Verslae Kluis 1288 1948 - 1952*). This fund allocated bursaries and grants to students, which enabled them to attend schools and universities. Local congregations informed the RCVV Trust about needy scholars and students. Eleven bursaries had been granted by 1967.

Bothashof Church School in Salisbury (Harare) and Excelsior Afrikaans Medium School in Bulawayo received special consideration. Both these schools were controlled by the Dutch Reformed Church (NGK Archives Pretoria, SMA *Bothashof Skool*, Kluis 1309-1340; *Excelsior Skool* Kluis 341). Bothashof Church School in addition to being an ordinary school, was also a haven for the orphaned and destitute children of the church.

The women collected funds locally to help educate the destitute and neglected children of the Dutch Reformed Church (Letter by the Reverend AF Louw to the Reverend Wessels of Umtali dated 2 January 1953; Annual letters from AF Louw to Friends and Donors of the Bothashof Church School 1947 - 1978). Personal contact between these children and the children from more privileged homes was encouraged. Many Dutch Reformed families took in the orphaned and neglected children during school vacations (Letters from the Reverend AF Louw to the Department of Social Welfare dated 30 August 1957 and to the Probation Officer dated 21 April 1964).

The members of the RCVV also cared for the aged. In February 1960 the Synod of Central Africa established a home, *Vergesig*, for senior citizens (NGK Archives Pretoria, SMA *Tehuisse: Huis Vergesig Kluis 1369*). The home was built in Gwelo (Gweru) and is still rendering a much needed service to the community. At the local level these senior citizens are cared for in many different ways by the women of the Dutch Reformed Church. Because Zimbabwean old age pensions are often insufficient to pay for desperately needed medical treatment as well as other personal necessities, such as the replacement of spectacles or dentures, these expenses are often taken care of by the Women's Auxiliary.

The senior citizens are also entertained in many different ways. Sometimes arts and craft workshops are arranged which are suitable for the aged. Occasionally the local schools will put on repeat performances of the school concerts especially so that the aged may enjoy these in the comfort of their homes at no extra cost (RCVV Chinhoyi minutes and annual returns: 1976 -1996).

The Women's Auxiliary endeavours to make birthday celebrations special days in the lives of the aged. In Chinhoyi, for instance, the whole congregation celebrates birthdays with anyone over the age of eighty. During the past decade there have been many such celebrations because with modern medical care many people live to be eighty years and older. The celebration is usually in the form of a morning tea after the Church service, and is held on the Sunday closest to the person's birthday. Members of the congregation then give thanks to the Lord their God for that specific person's life.

The RCVV grew from strength to strength until the Afrikaners in Zambia and in Zimbabwe started to emigrate to South Africa (NGK Archives Pretoria, SMA, Report RCVV 1971:134). The reason given for the increase in the number of immigrants to South Africa was the Zimbabwean Civil War. In 1971 there were only twenty-eight branches of the Rhodesiëse Christelike Vroue Vereniging left out of the thirty-six branches that existed in 1966. Membership had dropped to about five hundred women.

A commission of enquiry was appointed to make recommendations concerning the future of the RCVV. This Commission recommended that the RCVV as such should disband, and that the women should regroup as the auxiliary wing of the Dutch Reformed Church (NGK Archives Pretoria, SMA, Report RCVV Kluis 1289;1971:134,135). Many ladies protested against this move as they felt that membership should not be automatically bestowed on people. The argument was that the Church could not force anyone to become a Christian or a charity worker. They believed that success could only be achieved with voluntary workers. This view was wrong as the *Vroueaksie*, or *Vrouediens*, has proved to be almost identical in character to what the RCVV had been. The *Vroueaksie* absorbed all the members who belonged to the RCVV, and established branches in every Dutch Reformed congregation. No group was better qualified to deal with problems as they occurred locally than the women who were right there and could deal with matters as they arose.

In all the instances mentioned in this section concerning the Dutch Reformed women we see that the factors of evangelism, education and language were prominent features of their piety as practised by the Women's Auxiliary, though not always of equal importance. In the interaction with society there was an attempt to insist that 'orthodoxy and orthopraxis belong together' (Whitelaw 1996:159). Faith had to be accompanied by correct actions. This was a piety that was relevant in the early Rhodesian (Zimbabwean) society, and is still relevant in today's modern multicultural society because it changed with the times. Up to the 1970's the focus was on the gathering and building of the Afrikaans Church, while missions received marginal attention.

For the past two decades the factors of language and education in the piety of the Dutch Reformed community have not been as important as the factor of evangelisation, because at this point in time bringing the Gospel to those who had not yet heard it was a priority. Perhaps, the change in world view was a result of the civil war in which thought about the value of human life and soul became a daily matter, and colour was no longer a dominant factor. The black people had become the Afrikaners' neighbour¹².

¹² During the past two decades many theologians have preached the parable of *the Good Samaritan* as answer to the question: *Wie is my naste?*

3.3.2 The present situation in the Women's Auxiliary

We should not underestimate the ability and inventiveness of women to survive in economic hardships and in the midst of unclear ecclesiastical policies. In Zimbabwe they certainly do not wait to relate their faith to the realities and exigencies of their context and culture until theologians and church leaders have formulated a proper understanding and practice of Christian life for them (Verstraelen 1998:131). Not only do the women work among the members of their own church, but they do much to promote the evangelical outreach in their own areas. The concern and support of the work done by missionaries had always been an important aspect of the *Vrouediens*. Here the work done among the indigenous people on the farms may be mentioned (Verbally Celia Pretorius, Frena Pretorius, Anna Nel, Erna Erasmus, Sarie Barnard 1995). The missionary dimension goes hand in hand with social action (interview, Gert Pretorius, Boet Pretorius, Phil Odendaal 1995). The Dutch Reformed women do not only strive to proclaim the Gospel to those who have never heard it, but also set about establishing farm schools and farm clinics. In cases where the Dutch Reformed women cannot speak the indigenous languages they make use of the material produced and supplied by the *Christelike Audiovisuele Aksie* (CAVA).

The farm clinics were incorporated into a community health system during the 1990's, while the farm schools gained recognition as community schools. The women of the Dutch Reformed Church established the schools and clinics on farms because they saw these actions as an essential part of their faith (interview, Didi Geldenhuys, Joey Edwards, Sarie Barnard 1995).

Not only the soul, but the total individual was to be saved. Many Afrikaans Dutch Reformed women set about teaching the black women a variety of arts and crafts that enabled them to earn a living (interview, Henrietta Pretorius, Didi Geldenhuys, Esme Willemse 1995). Counted thread needlework and crocheting are two of the crafts that may be mentioned here. Displays of these crafts have become a common sight along the Zimbabwean highways.

What distinguishes these displays from those found in other countries, is the fact that a barter system prevails alongside that of the cash system. The sellers of these crafts are usually willing to barter their crafts for other useful items. Children's secondhand clothing is a popular barter commodity. In some rural areas, articles are preferred to money as there are no shops in the vicinity.

Presently, the Afrikaans language is still important to the women in respect of instructing their own children, but does not feature very strongly in the relationship between the women of the Dutch Reformed Church and the English or indigenous women in the country. A change in the world view resulted in the official change in the use of language by the Women's Auxiliary in 1991.

The main committee of this association decided that it would use the English language officially every second year. How well this change was accepted by the women may be gathered from the fact that in 1991 the annual Resthaven Retreat could not cope with the increased number of women who had applied to attend the Conference. That year the attendance was multiracial and multicultural. The women found that Christian fellowship had few barriers. There were more things that bound women together than those that separated them. This does not mean that there was no protest about the change in the language used by the Women's Auxiliary. Several women who had previously attended the Resthaven Retreat stayed away and only appeared at those meetings and conferences where the Afrikaans language was used. But there was a sympathetic spirit concerning this change, even among the pro Afrikaans women.

Here it may be concluded that the groups within the Dutch Reformed Church that have common interests function as homogenous units. The homogeneous unit is found in the Great Commission and throughout the New Testament. McGravan of Church Growth is an exponent of this principle. It does seem as if the homogeneous unit expresses more than just a sociological reality (Kritzinger, Meiring, Saayman 1994:17).

Careful examination of these homogenous units shows that they grow to a certain extent. The Woman's Auxiliary as a homogeneous unit expanded in five ways. Firstly it caused the Afrikaans women to help establish and maintain schools for the instruction of their own children. The Bothashof Church School and the Excelsior School were founded especially for this reason. The Dutch Reformed women also worked at local schools to promote the Dutch Reformed religion and the Afrikaans language, for it was mainly women who offered religious instruction in schools. The Women's Auxiliary established a Trust that offered bursaries to children wanting to attend schools, colleges or universities.

The second expansion was when the Dutch Reformed women established homes for the young working women belonging to the Church. Here it may be mentioned that *Harmonie Huis* and *Huis Hellene* were especially built to fill this need. A third expansion was when the Women's Auxiliary helped in the founding and maintenance of a home, *Huis Vergesig*, for the aged in Gweru. Fourthly, they established farm schools and clinics for the indigenous people. Fifthly, because the women operated as a homogeneous unit, they succeeded in what they did although their numbers were small. But growth within this homogeneous unit became static during the civil war and the Church was dying. This was felt especially by the women in the Dutch Reformed Church. Although the ministers of the Dutch Reformed Church had preached about this state of affairs in Zimbabwe, the members did not really think that a Church could die. A difference in world view had to be experienced first before change could be brought about. The women changed the face of Dutch Reformed Church life in Zimbabwe by changing the official use of language within the Women's Auxiliary. In this latter action by the women of the Dutch Reformed Church, it became apparent that the factor of language was not as important as that of evangelisation in the piety of the Dutch Reformed Church. This Church is now 'growing across cultural barriers'. Perhaps the reason may be sought in the quotation by Padilla (1983:300):

This is because Christian conversion was never a merely religious experience; but also a way of becoming a member of a community where people would find their identity in Christ rather than in their race, social status, or sex.

The conclusion one can draw from this is that the homogeneous unit is successful until no more growth is experienced in that unit, in this case the Dutch Reformed Church in Zimbabwe. Then attention must be given to the concept of unity.

For this unity to become a reality, it was felt that any outreach by the Church should use the English language as medium. Today it has become clear to the ordinary Church member that the task of bringing the Gospel to the world is not the responsibility of a few individuals, but concerns all believers. It was a case of the whole Church bringing the whole Gospel to the whole world. In these actions by the women of the Dutch Reformed Church we see that the factor of language as a characteristic of contemporary Dutch Reformed piety was not as important as the factors of evangelism or education. The women were willing to sacrifice the language factor to teach the Gospel more effectively. A new era had dawned for the Dutch Reformed Church in Zimbabwe. The Church had become truly multicultural.

At present a new thinking on language has started to come to the fore. Generally, in Zimbabwe it is felt that language considerations should not be an obstacle to the teaching and preaching of the Christian Gospel. It is felt that special organisations should be established to promote and encourage the Afrikaans language and culture. Generally it is believed that this task does not belong to the Church. In this thinking we see that the Afrikaans community has experienced the full circle of thought. This was the identical thinking that gave rise to the establishment of South African organisations such as the *Ossewa-Brandwag*, *Broederbond*, *Afrikanerparty* (Ries, Dommissie 1982:1-7) and to a lesser degree, the Rhodesian organisations such as *Die Afrikaanse Vriendekring*, *Genootskap van Rhodesiese Afrikaners*¹³ and the *Rhodesiese Christelike Vroue Vereniging*.

While the church was guardian of the language and culture, the dark side of Nationalism could be tempered or controlled. Now that the universal church has taken a different stance about these aspects¹⁴ it may well happen that society will once more

¹³ Some used to call the organisation *Die Genootskap van Regte Afrikaners*.

¹⁴ Churches have stated that they are not bearers of culture (Bosch 1980)

see a conservatism that could in time evolve into something evil. During the Second World War we saw how nationalism became a modern heathenism, and in recent South African history we saw how nationalism developed the *Apartheid* policy which caused so much pain to a large section of South African society. It was due to the prophetic voice of the Church in South Africa that the first cracks in the *Apartheid* policy were experienced.

Because of the change in the world view of the Afrikaners concerning their language, there is a greater willingness in congregations to reach out to non-Afrikaners. Most congregations offer regular English services for those who wish to attend them. An English service is held in the Chinhoyi Dutch Reformed Church on Sunday evenings. The English service is a translation of the Afrikaans service held on that specific Sunday morning. There is usually a larger attendance at the English service.¹⁵ There are whites and blacks at both the English and the Afrikaans services. However the blacks attend the Afrikaans services in very small numbers.

In the next chapter this practice will be explained more fully, as it could have extensive consequences for the Dutch Reformed Church as a whole. It raises the question of unification of all the congregations within the family of Dutch Reformed Church. For instance, the same church building could be used to serve many different language groups, and, perhaps, different denominations. Church buildings are costly, especially in Third World countries. What is needed is a willingness to co-operate. In Zimbabwe, we are gradually seeing this become a reality.

3.4 The Dutch Reformed Church and the youth

3.4.1 Organisations and institutions are established for the youth

Back in the Cape, the educational and spiritual needs of children and young people had been a priority in the Dutch Reformed Church since the middle of the nineteenth

¹⁵ Since 1997 the English service has been held every Sunday morning.

century. Andrew Murray had become the first president of *The Young Men's Christian Society* in 1865. He was instrumental in the establishment of the *Hugenote-Kollege vir die opleiding van Christenmeisies* in 1873, and four years later, Murray started a boys' hostel for those children who wanted to become ministers, evangelists and missionaries. This hostel developed into the *Sending-Opleidingsinstituut*. By 1905 this institution was completely under the authority of the Synod of the Dutch Reformed Church (Du Plessis 1919:398-400; Choy 1978:146).

The researcher found that the evangelical influence of Andrew Murray was also promoted by the organisation known as the *Christelike Stewersvereniging*. This organisation was a continuation of the *American Christian Endeavour Union* (1881). Later the *Stewers* decided to join with the *Christelike Studentevereniging van Suid Afrika* (CSV) (*Minutes of the Bothashof Church School dated 25th February, 1953*). In 1897 Murray dedicated his latest book, *The Mystery of the True Vine*, to the *Christelike Stewersvereniging* that was later affiliated to the CSV.

The *Christelike Studentevereniging* (CSV) was founded by Murray, NJ Hofmeyr and JH Neethling in 1896 and continued to receive Murray's personal attention until his death.

The CSV published articles in the annual newsletter and magazine up to 1940 (NGK Archives: *Gedenkskrifte 1896*; NGK Archives Shelf 350224). The CSV was affiliated to societies in other countries. Murray was instrumental in the establishment of these organisations for the youth of the Dutch Reformed Church in the Cape, and the tradition was carried over into Rhodesia (*Minutes of Daisyfield Children's Orphanage August, 1937*).

3.4.2 Christian literature for children

Andrew Murray was a prolific writer and the influence that was generated by his books was felt wherever members of the Dutch Reformed Church were, even as far as Rhodesia (Zimbabwe). His books were widely read and this promoted the Christian Life. The piety of Murray also influenced children and young people as well as adults,

and was propagated not only by organisations but also by his books¹⁶ and Sunday School. The Dutch wanted their children to have a Christian upbringing. Andrew Murray recognised this need.

Presently the Christian books published by Bybelkor Wellington, are used by the youth in Zimbabwe (Agenda en Handelinge SMA 1991:107). Perhaps the Church should encourage people to write Christian books for the youth, as there is a shortage of this genre. Christian videos by Mema are available to the youth in most congregations. Apparently the videos that are in the form of a story are more popular than those that consist of sermons or discussions (Mrs Bell, chief librarian; Lomagundi College Chinhoyi orally, March 1996).

3.4.3 Andrew Murray helps formulate a policy for the Sunday School

In October 1884 Andrew Murray was the chairperson of an influential conference called by the Sunday School Union of South Africa and attended by ministers and Sunday School teachers of various denominations. He was not merely a capable moderator of the Dutch Reformed Church Synod, but possessed all the qualifications for true and effective leadership, recognising both the weaknesses and strengths of the Church he served. In almost all the new developments he took the initiative, because he could grasp the issues at stake without neglecting the smallest detail (Du Plessis 1919:353-370).

No sooner was the Sunday School conference over than Andrew Murray set himself the task of spreading the spirit of the gathering by means of a circular letter to every Sunday School and every Sunday School teacher in South Africa. In the letter under the guise of reporting the proceedings of the conference he set forth the aims and methods of Sunday School work, in other words he gave South Africa a Sunday School policy.

¹⁶

The following books were written by Andrew Murray especially for young Christians: *Abide in Me* (1864), *Absolute Surrender* (1895), *Be Perfect* (1893), *The Children for Christ* (1886), *Holy in Christ* - sub title. *Thoughts on the calling of God's Children to be Holy as He is Holy* (1887) *The Mystery of the True Vine* (1897), *The New Life for the Young* (1891), *The School of Obedience* (1898) - especially for students.

This policy may be summarised as follows:

From the very commencement of the Conference the distinction was emphasised between what belongs to the outward organisation of the Sunday School and the inward living power with which the whole work should be infused... let not outward prosperity betray us into forgetfulness of the truth that all blessing flows solely from the powerful influence of God's Holy Spirit.

- 1 The work of the Sunday School was defined as instruction in the Word of God... No greater blessing can be bestowed upon a child than to teach him to know and love his Bible. For this end it is indispensable that he shall not merely assimilate general truths and facts, but shall memorise the very words of Scripture.
- 2 The aim of the Sunday School is nothing less than the conversion of the child. The motto of every teacher should be 'my whole class for Jesus.'
- 3 Even this is not all. The child who has given his heart to Christ is still weak in faith. At home he may possibly find little encouragement in his Christian life, and during the week he may be exposed to distraction and temptation. The Sunday School is often the only place where he can obtain guidance, instruction and encouragement for the new life in Christ.
- 4 In order that the Sunday School shall attain this twofold purpose – the conversion and the Christian training of the children – the teacher himself should know the Lord. The first requisite is a converted teacher.
- 5 Further requisites for an effective Sunday School are: the right person as superintendent, a person who lives for the school and seeks to inspire fellow workers; the regular visitation of the children in their homes by the teachers; the weekly gathering of teachers for preparation and prayer; the co-operation of parents with teachers; the interest and intercession of the congregation of which the school is an integral part.
- 6 Teachers should constitute themselves into a committee for the multiplication of Sunday Schools in the land. Every child should know that one hour of the Lord's Day should be devoted to Him (NGK Archives, Book shelf 350224: Recorded in du Plessis 1919:358, 359).

This Sunday School policy that Andrew Murray helped to formulate is ideal even when measured according to modern standards. Very little has changed in the past century since it was formulated, and the principles still influence the lives of the Dutch Reformed children who attend the catechism classes. The Dutch Reformed children in Zimbabwe use the curriculum approved by the General Synod (NGK Archives Pretoria, SMA, *Verslag: Kommissie vir Ampsbediening en Evangelisasie aan Sinodale Kommissie : Konferensie insake Kategese 13 Oktober 1965*).

3.4.3 Satisfying the spiritual needs of children in Zimbabwe

Cecil John Rhodes had given the Churches the *right of entry* into all the schools in the country (National Archives Harare Zimbabwe, Manuscripts: MS MII/I/I). He did not want a system of education in which Christianity did not have a place. Generally, the Churches in Zimbabwe are still enjoying this privilege. In practice this means that each denomination cares for the spiritual needs of the children of the members of its own church. This is in contrast to the South African system of education at present, where the religious instruction at school could well be offered by a person of a different faith to that of the child's parents. This raises the question of syncretistic distortion, although this may never become a problem as the Department of Education has stated that religion as a subject is to be phased out of the curriculum in that country (Landman in a letter dated 4th June 1998).

Religious instruction is also offered by the Dutch Reformed Church outside the education system in Zimbabwe. There are catechism classes for all children between the ages of six and sixteen. A point of interest regarding the Dutch Reformed Church in Zimbabwe and the Church's ministry to children is the fact that most of the children in Zimbabwe attend boarding school. As a result of this practice we have the anomaly that in many cases the parents and their children do not belong to the same congregation. Often the children attend the interdenominational service at school on Sundays, instead of the service offered by their own churches. This has come about as a solution to the large distances between schools and churches.

This interdenominationalism marks every sphere of Christianity in Zimbabwe. For instance on farms, all the Christians will attend the services given by any visiting clergy or minister. A hunger for *the Word* is greater than denominationalism.

The curriculum for catechism classes followed in Zimbabwe is the same as that used in the Dutch Reformed Church in South Africa. In 1979 the Commission for Youth (NGK Archives Pretoria Algemene Sinode Jeugkommissie 1979) issued new publications that were to be used by the catechumens of the Dutch Reformed Church.

In Zimbabwe teachers have found that the new publications are not flexible enough and were written with the South African culture and society in mind. The original *Handboek by die Katkisasie*, by GBA Gerdener (1927), was a more useful book in that it allowed freedom of adaptation to the society in which the book was being used.

In Third World countries, the use of this publication offered a further advantage in that the curriculum consisted of a single book that could be used for all the classes. Now congregations have to carry a whole library of different books to teach the same dogma, traditions, principles and morals. In Zimbabwe, these books have to be imported from South Africa and this practice is proving to be expensive (SMA *Kerk kantoer* 1998).

During 1990 - 1991 the Church in Zimbabwe set about translating these new Afrikaans catechism books into English, as it was found that some children could not understand the Afrikaans language as well as they could understand English (Agenda en Handeling SMA 1991:106). The translations were done under the leadership of the Reverend WS Boshoff who is now ministering in the Louis Trichardt congregation. The Synod of Central Africa (SMA) decided to shelve the use of these books until a later date for several reasons. Firstly, some parents did not want their children to be instructed in any language other than Afrikaans. Secondly, the Synod thought that by the time that all the books had been translated into English, the editions would already be obsolete.

Sunday School teachers of the Dutch Reformed Church in Zimbabwe have also found that discarding the Sunday School textbook that had been issued on an annual basis by the General Commission for Youth in the Dutch Reformed Church had not been a good idea (interview Didi Geldenhuys, Henrietta Pretorius 1995). This textbook had the advantage of providing a gradual way in which the children could learn and memorise both Scripture and the hymns.

The new system makes no room for this, and it may very well happen that, although a child never missed a class throughout the syllabus, he or she would not know how to find specific texts or even books in the Bible (interview, Sunday School meeting, Chinhoyi congregation 1995).

Memorised texts do have a place in a cross-cultural society. Often children instinctively have knowledge about the basics of their faith, but in discussion cannot recall a single text to prove their point.

Life for a child in the Dutch Reformed Church does not only consist of instruction. The annual youth camps have always been very popular and draw children from all over the country. During the Civil War the cultural organisation known as the *Voortrekkers* disbanded because there were too few members left in the country (Letter from JS Schlebusch to S Pretorius dated 9th September 1990). This movement is the Afrikaans equivalent of the Boy Scouts and the Girl Guides.

While the organisation lasted, it was a consolidating factor between the youth of the Dutch Reformed Church in Zimbabwe and the youth in South Africa. The *Voortrekker* commandos in Northern Transvaal often visited the annual *Voortrekker* camps in Zimbabwe (Letter from JS Schlebusch to S Pretorius dated 9 September 1990).

At present the Church arranges Christian youth camps annually. Lasting friendships between Christian youths with common interests are often formed. Many topics are discussed (Answers to Questionnaire 5th February 1996). The children often seek advice about personal problems. These are dealt with confidentially. Lately there has been a substantial increase in the number of children attending these camps which have become a highlight in the ecclesiastical calendar of the youth of Zimbabwe (Answers to Questionnaire 5th February 1996).

By 1990 there was a slight growth in the numbers of children attending the classes in catechism. The junior classes increased by 26% and the senior classes by 23%. (SMA

1990 Bylaag 6; SMA Agenda en Handeling 1990:46; Unofficial Census held in 1996.) The Dutch Reformed Church in Zimbabwe believes that this trend will continue. Several people who immigrated to South Africa during the Civil War are returning to Zimbabwe.

3.5 Ecumenical relations

There is ecumenical contact between the leaders of the Dutch Reformed Church and the leaders of other churches in Zimbabwe. The leaders regularly meet as members of the Commission for the Heads of Denominations. This is a loose organisation which brings top leaders of churches related to the Zimbabwe Council of Churches and the Catholic Bishops together. They discuss matters of common interest, especially those of Church/state relations. These meetings started in 1974 but they are more a talking-shop, reluctant to formalise their deliberations. This Commission has direct contact with the government in an advisory capacity.

The Dutch Reformed Church also has regular contact with the Evangelical Fellowship of Zimbabwe. This is a fellowship of churches, church related organisations and individuals who share a desire to express unity, fellowship and combined action among churches and organisations of evangelical persuasions. Among this fellowship's objectives are the promotion of effective evangelism and church growth; the promotion and coordination of development and relief assistance in needy areas; providing member bodies with a representative voice in matters of church and national needs (Verstraelen 1998:7).

There is also regular contact between the Dutch Reformed Church and the Zimbabwe Council of Churches¹⁷, The Synod of the Reformed Church of Zimbabwe (RCZ), the Synod of the CCAP, the GKSA, the NHK and *other recognised churches in Zimbabwe* (Maritz orally March 1996; NGK Archives Pretoria, SMA; *Ander Kerke Kluis 1191 -*

¹⁷

It is remarkable that the Zimbabwe Council of Churches does not have a commission for evangelism.

1195). The Dutch Reformed Church cannot interact with every church in the country, as there are so many. For instance, at the University of Zimbabwe in Harare, eighty churches are represented among four thousand students (1995).

The Dutch Reformed Church tries to keep abreast of current affairs and attends conferences and gatherings arranged by other churches and commissions when invited. Examples of invitations which were received are the following: The inauguration service of the *School of Evangelism* on the 20th January 1974, The occasion on which the National Presbyterian church was constituted (8th January 1974), The Ecumenical Council which was held in Harare between the 31st May and the 10th June 1988, The Harare Charismatic Conference on the 18th January 1994 (NGK Archives Pretoria, SMA: *Ander Kerke Kluis 1191 -1195*).

There was representation to the advisory boards for religious instruction. The SMA was requested by the *Alliance of Reformed Churches* to propose a contact person for an indispensable liaison function for guidance and assistance in theological religious broadcasting, the appointment of chaplains and work done by the Bible Society (NGK Archives Pretoria, SMA Agenda en Handelinge 1958 - 1995). The Dutch Reformed Church in Zimbabwe is the main financial donor to the latter (AS van Dyk verbally during a church service on the 28th November 1998).

The General Secretary, the Reverend Frans Maritz, says that these ecumenical contacts are most valuable and enriching. Occasionally, these ecumenical contacts make decisions regarding priorities which are difficult for the Dutch Reformed Church. The need in the country is great, and the resources are not nearly enough. The economic issue is the most pressing task of the church. The Dutch Reformed Church is one of the smallest in Zimbabwe with very few resources at its disposal.

Both the Reverend Frans Maritz and the Reverend AS van Dyk, mentioned that the *Borehole Project* started by the Dutch Reformed Church had proved to be successful. This project satisfies a great need for water in the rural areas. This project was started in 1992 because of the drought. Several schools and hospitals have had their water supply supplemented by this project (AS van Dyk orally in March 1996).

In the past the Dutch Reformed Church has also supported the outreach by the *Christian Care* organisation in Zimbabwe regarding refugees. This organisation is the diaconal wing of the Council of Churches in Zimbabwe (SMA: Agenda en Handelinge 1992:49). The Church had representation on the *Committee for Pastoral Ministry to the Mozambican Refugee Camps*. In 1992 it was estimated that 142 000 refugees were living inside the Zimbabwean border with Mozambique. These people lacked the barest necessities including food, and could speak neither English, Shona nor Ndebele.

Five camps were set up to cater for these people. The Reverend Henry W Murray of the Mutare Dutch Reformed Church congregation was the chairperson of the administrating committee set up by the State. In his Report to the SMA about this work he said that although some spiritual work was done, the material need was far greater (The Reverend Henry Murray in a Pastoral letter 1988).

Recently, the Dutch Reformed Church has also worked closely with the Zimbabwe Council of Churches to train people to write Christian literature as this body felt that not enough Christian literature was being published in Zimbabwe¹⁸.

The family of Dutch Reformed churches in Zimbabwe often works together on special projects. During Pentecost 1998 these three churches launched a project aimed at caring for Aids orphans in the country (AS van Dyk verbally Chinhoyi congregation church service 10th May 1998). As far as Aids in Zimbabwe is concerned, it is clear that the symptom of the disorder lies in the area of sexual relationships. However, if one takes the wider view it becomes clear that there is much more at issue than safe or unsafe sexual practices. What is important is a community's total view of sex and sexual relationships. In Zimbabwe the appearance and spread of Aids are symptomatic of contemporary idolatry of sexuality. By the idolatrous view is meant a view of sex that diminishes the God-given fully human nature of sexual relationships and the concomitant responsibilities. Such a wrong view implies, inter alia, the

¹⁸ The training courses were held at the Baptist Training Centre in May 1998.

dominance of the male over the female, the depersonalisation and dehumanisation of sex (especially in pornography), the commercial exploitation of sex (in advertising, films and on television). The church believes that unless this idolatrous view of sex and sexuality becomes the focus of the campaign against Aids, the chances of success are slim. The church believes that a special focus must be placed on prevention, control and fidelity. Obviously this does not mean that medical science should stop searching for a cure or vaccine. The search must continue. Meanwhile the Church should also care for the victims of Aids.

3.6 Conclusion: Chapter Three

In Chapter Three a description was given of the structural development of the Dutch Reformed Church in Zimbabwe. The main focus was on the religio-historical factors that led to the founding and maintaining of this Church in Zimbabwe.

Previously it was explained how a family of Dutch Reformed Churches within Rhodesia originated because of contextualisation and indigenisation. This family consists of the mission to the Shonas that had evolved into the Reformed Church of Zimbabwe (RCZ), the mission to the people from Malawi which had become the Church of Central Africa Presbyterian (CCAP - Harare), which is affiliated to the Synod of this Church in Malawi.

The second group in this family of churches is the Afrikaans speaking churches of the NGK with their ministry to the Afrikaners who formed congregations under the authority of the SMA and the *Nederduitsch Hervormde Kerk* and the *Gereformeerde Kerk in Suid Afrika*.

The indigenisation and contextualisation of the Church has not brought about many changes in the fundamental ecclesiological understanding with regard to administration, self identity, sacramental and Eucharistic aspects and practices. In addition, the relationship between the Church and the State is cordial and although the Dutch Reformed Church is a relatively small Church numerically, it is held in high esteem by the State.

Growth in the Dutch Reformed Church was slow until after World War II. Then during and after the 1950's a number of congregations were formed. Factors of evangelisation, language and education were important characteristics of Dutch Reformed piety and these factors blended to such an extent that piety had become practical and was manifested in the founding of congregations and schools. The separate entities within the congregations and schools grouped into segments that had common interests. These segments may be seen as homogeneous units. There was growth only up to a certain point.

Then during the Civil War there was a decrease in the number of members in this Church because many Afrikaans people emigrated to South Africa. It was shown how the Afrikaans language was adversely affected in different ways by the Civil War and also how the Church was forced to change its ministry during this period in history. In the description it was related how the persecuted Church evolved into new forms viz the mission church became the Reformed Church of Zimbabwe and an English ministry was established. The Christelike Audiovisuele Aksie (CAVA) developed a way of bringing the Good News to people in areas where the Church could not work freely, and in this description *the Grip* machine was used as an illustration to show how the church developed new ways to spread the gospel. In these actions by the Dutch Reformed Church we see that the 'kerygmatic dimension' as well as the 'diaconal dimension' (Kritzinger, Meiring, Saayman 1994:36,37) are firmly in place.

The Dutch Reformed ministry to the youth illustrated that the fellowship dimension (Kritzinger, Meiring, Saayman 1994:38), which may be due in some part to the influence of the Charismatic and the African Independent Churches, is important. The focus on the fellowship aspect of mission has called into question much of the history of missionary church planting as considerable effort was

concentrated on domesticating the church, rather than equipping the church for its open-ended existence in fellowship with other pilgrims on our journey through the world (Bosch 1991:368-389; Kritzinger, Meiring, Saayman 1994:38).

Because of the experience the Dutch Reformed Church has had in a multicultural society, it has on a number of occasions attempted to give advice to the General Synod

of the Dutch Reformed Church advice. It has objected to some of the formulations by the General Synod, especially regarding matters concerned with cross-cultural problems. This it has done cautiously and prophetically.

In relating this history the history has shown that the segments of the structure of the church operated as homogeneous units. Growth and expansion took place only up to a certain level. Then it stopped growing. In this history the point when expansion stopped coincided with the Civil War in Zimbabwe.

The Dutch Reformed Church had given attention to the kerygmatic, the diaconal, and the fellowship aspects of its evangelical outreach. In this thesis this is what is meant by the factor of evangelisation in the Dutch Reformed piety. The multifaceted nature of the Christian mission and witness in the world, subscribed to by the Dutch Reformed Church in Zimbabwe, was described by the World Council of Churches as follows:

The Church has borne witness in different times and places in different ways. This is important. There are occasions when dynamic action in society is called for; there are others when a word must be spoken; others when the behaviour of Christians one to another is the telling witness. (WCC in Bosch 1980:228-229).

A very important aspect of the witness by the Dutch Reformed Church has not been dealt with. This is the *liturgical dimension* (Kritzinger, Meiring, Saayman 1994:38, 51). The real liturgy, the real service, does not take place only on Sundays, it has to be lived on Mondays through to Saturdays. The whole congregation must not only be told what to do (proclamation), they must be motivated to go out and 'do' that which they have heard; they must become involved.

The ministry of the Church - the mission of the Church in the world - depends primarily on its total membership. This implies that the task of evangelisation does not belong to a few specially chosen individuals, but is the task of the whole Church, bringing the whole gospel to the whole world (WCC). This also implies that all the members of the congregation each have special gifts that are used to enable the Church to function more efficiently. The minister will then begin to assume the more biblical role as the educator in the congregation, and the emphasis that the congregation puts on teamwork will gradually increase. How this happens is described next.

CHAPTER FOUR

The Chinhoyi Congregation of the Dutch Reformed Church

In this chapter a description is given of the history of the Chinhoyi Dutch Reformed Church. The main focus is on the religio-historical factors that led to the founding of the Sinoia (Chinhoyi) Dutch Reformed Church congregation. In addition to this, a brief description will be given of the world view and attitudes of the members of the church. The latter was facilitated by the reconstruction of data collected from members of the congregation.

An account will be given of how this Church functions at the congregational level. This is the *liturgical dimension* (Kritzinger, Meiring, Saayman 1994:38, 54). The real liturgy, the real service, does not take place only on Sundays, it has to be lived on Monday through to Saturday as well. The Chinhoyi congregation was chosen as an example because it was founded roughly in the middle of the period of history with which this dissertation is concerned viz 1895 - 1995. Also, this congregation is of average size compared to the other congregations in Zimbabwe, so the Church activities supported here will be a good indication of what the priorities of this Church are.

It will be seen that the factors of evangelisation, education and language are important components of modern Dutch Reformed piety. Of these three factors, the factor of evangelisation is regarded by the members as the most important in church growth, and here an illustration is given to ensure a proper understanding of the Dutch Reformed praxis at grass roots level.

4.1 Historical overview of the Chinhoyi congregation

4.1.1 The town and the district: The sociological context

Presently, Chinhoyi is the capital town of the Mashonaland West Province of Zimbabwe. The township was originally known as Lomagundi. It took its name from the Chief who lived in the area, who died from a Matabele spear because he refused to pay tribute to the Ndebele King Lobengula. The name of the town was officially

changed to Sinoia on the 1st December 1909, but the district retained the name Lomagundi until last year, when it became known as Makondi. When the Nationalist government came to power the original pronunciation of indigenous place names was favoured, and the town, Sinoia, was renamed Chinhoyi.

Although many hunters and miners visited this area during the nineteenth century, no permanent white settlement was established until after the turn of the century. It was the mineral wealth that drew people to Lomagundi. There are some copper mines in the area and gold-panning has become a problem along the Angwa River that lies North of Chinhoyi. A large community of squatters has taken up their position along this river, and they make a living by panning gold.

Members of the congregation paid a visit to the squatter camp on the 30th May 1996. Their reasons for the visit are given in the paragraph on the missionary dimension (4.4.2). At the camp it was noted that enough gold was recovered to motivate the squatters to keep panning. The continuous yield of gold has prevented the government from successfully relocating these people, who are damaging the banks of the river. The activities of the panners will soon stop the Angwa River from flowing. Most other congregations in Zimbabwe experience the squatter problem. The Karoi congregation is especially plagued by squatters, although Magunje Growth Point¹ is situated in that district.

At present only the squatters and large multinational mining companies are involved with mining in this area. Almost everyone else derives their living from agriculture. The government has introduced a programme of decentralisation. As a result of this programme, a Teachers' Training College as well as a Technical College have been built in the town and were both opened in 1995. This has brought an influx of young people into the district.

For some years the Lomagundi area remained isolated and remote. Serious farming in this area did not begin until 1905 - 1906 when a wealthy Italian officer, Lieutenant

¹ The government had established *growth points* for landless people. These growth points are serviced with water and electricity.

Margherito Guidotti, tried to launch a group settlement scheme for Italians in the district. The soil proved to be chemically unsuitable for the type of farming chosen, and the scheme was a failure. After the Second World War (1939-1945) the government introduced a settlement scheme for ex-servicemen at Doma and Karoi. This brought several farmers to the area, some of whom were of Dutch descent (Cherer Smith 1920:262).

The first clergyman to visit this area was the Anglican bishop, George Knight Bruce. In 1888 his diocese stretched from Bloemfontein to the Zambezi River. Saint Matthew's Anglican Church is the oldest church in Chinhoyi and was built in 1915. In the early years the Anglicans allowed the Dutch Reformed community to hold services in their church building. Later, this practice was discontinued for several reasons, one being that the Anglicans did not like the Dutch Reformed people to move their ecclesiastical ornaments and instruments about (Oosthuysen 191980:12). These articles were used in their religious rites, for example the paschal candlesticks.

Today many religions are represented in the district. The main religions are: Christianity, Hinduism, the Islamic faith and various indigenous Shona religions. The largest Christian denomination is the Catholic Church with 46 000 members (Catholic Directory of Zimbabwe 1987-88). It is estimated that the Catholics now number in excess of 55 000 members (interview, Secretary in the Bishop's Office March 1996). This boiling pot of different religions is characteristic of most towns in Zimbabwe.

In every town the Dutch Reformed Church is the smallest denomination, although in many cases it was established at the same time as the town. Examples of where this has happened are at Bulawayo, Melsetter-Chipinge, Chivu (Enkeldoorn), Masvingo (Fort Victoria), Harare (Salisbury). These are the biggest and oldest towns in the country. The numbers of the members in the congregations cannot be used as an indication of the church growth that is taking place in Zimbabwe. The ministry is far wider than this. How this occurs will be shown later in this chapter.

4.1.2 *The Sinoia (Chinhoyi) congregation in the Lomagundi district is founded on 11th February 1949*

The Cape Synod sent two fact-finding missions to Rhodesia after the Reverend Paul Nel's visit in 1893. The first fact-finding mission was during 1895 when the Reverend Strasheim had gone on the church planting tour of the country, and the second took place during 1912 when Dr DF Malan² travelled right up to the Congo (Zaire). Both these deputations visited the Lomagundi area, which was in the north-western part of the country and found that there were too few Dutch-speaking people living in that district to establish a congregation there.

The Dutch families that lived in the area continued to read the Bible daily for themselves. They also taught their children from Scripture. Periodically, these families would travel to the nearest church to partake in the sacraments (Verbally JJ Buitendag 1998).

During the 1930's many Afrikaans families arrived in Lomagundi and these attended church in Salisbury (NGK Archives Pretoria, SMA minutes of Sinoia congregation No1; Kluis 1301).

At that time the Government encouraged people to come and settle in the country and assisted them with loans to enable them to buy farms. By this time only people with some knowledge of agriculture were allowed to buy land (Oosthuysen 1980:10). In 1937 the Buitendag family arrived in Doma. This large Dutch Reformed family was to play an active role in the community. They were concerned with both ecclesiastical and political matters.

Just before and soon after the Second World War there was an influx of settlers into the district. The Rhodesian Government gave unoccupied virgin bush land to returning soldiers. This land was later developed into farms (National Archives Harare Permit of occupation, Appendix II; Verbally JJ Buitendag 1995)

² He was a brother-in-law of AA Louw of Morgenster and was destined to become a prime minister of South Africa

Oom Jan Buitendag, a soldier turned farmer, was a remarkable man in that he was one of the very few Afrikaners in the country who got involved with politics. Buitendag was not only a member of Parliament in the government of Ian Douglas Smith up to 1979, but also a senator in the interim government. He remained in parliament until his retirement. Both he and his wife were highly respected by the congregation and played leading roles in the activities of the church.

Other prominent Dutch Reformed families arrived in Sinoia soon after the Buitendags. It was the ethical and moral integrity of these pioneering families that forged a world view in Rhodesia which held that the white population inside this country was independent from, and different to, the people of South Africa or England.

During the post-war period there was a great shortage of materials and most people were living in *wattle and daub* (*paal en daga*) houses. It was considered a status symbol to live in a house with a corrugated iron roof. Indoor plumbing and a coal stove in the kitchen were regarded as the height of luxury.

The description of the living conditions on these farms during that period will not be repeated here, as this was done in Chapter Two. Life was hard. Periodically, droughts would wipe out the crops and the livestock belonging to these farmers would die from famine or disease. It was difficult for people to survive. In this situation they derived courage and strength from their faith. Their language and culture had a consolidating effect on the community.

The community gradually grew to become a ward of the Salisbury (Harare) Dutch Reformed Church. The Dutch Reformed ministers from Harare would visit the Lomagundi area periodically to administer the sacraments to the members of the Church who lived in this district, to give religious instruction to the children and to pastorally care for their flock. This was the pattern that the Dutch Reformed Church adopted throughout the country viz the nearest minister would care for them spiritually, until they could afford a resident minister themselves. This community was able to form a congregation on the 11th February 1949.

The district was also troubled by the Tsetse fly and the ranchers experienced enormous

losses because of this. In spite of all these hardships, the members of the Dutch Reformed Church established a congregation in Chinhoyi on the 11th February 1949 and managed to collect enough money among themselves to buy the farm Fernlea (NGK Archives Pretoria, SMA, Minutes of the Sinoia NG Kerk 1953).

Until they bought the farm called *Fernlea* on the 7th October 1949, the Dutch Reformed members held church services in the community centre. Thereafter, all the services were held in the tobacco sheds on Fernlea until the foundation stone of the new Church building was laid on Saturday, 5th April 1952 (NGK Archives Pretoria, SMA, Minutes NGK Sinoia: 1952).

On 6th June 1953, the Dutch Reformed Church in Sinoia (Chinhoyi) was consecrated. Until the congregation got their own minister on 12th November 1949, the congregation received monthly pastoral visits from the Salisbury (Harare) minister (interview, JJ Buitendag 1998, Sarie Terblanche 1995, Martha Ferriera 1990).

A branch of the *Strewersvereniging* was established in this congregation on the 13th April 1950. Previously it was shown that this organisation was brought to Zimbabwe through the influence that Andrew Murray still had on the Dutch Reformed Church. The organisation had a great influence on the lives of the members in this congregation for it arranged the Bible Study groups and prayer meetings and initiated the mission work by the congregation (Oosthysen 1980:36).

The first resident minister to this congregation was the Reverend AJ Minnaar. When he received the call from the Sinoia congregation he accepted immediately, although he did not know where Sinoia was as he could not find the name of the town on a map. He experienced the call as from God, and was willing to go wherever he believed that God sent him (Verbally Minnaar when he held a service in Chinhoyi while on a visit to the congregation 1994; NGK Archives SMA, Minutes Sinoia 1953).³

³

See the Appendix for a list of ministers that served this congregation.

4.1.3 The boundaries of the Sinoia (Chinhoyi) Dutch Reformed Church congregation

Until 1949 the Dutch Reformed community in Sinoia functioned as a ward of the Salisbury congregation. At the time, the boundaries of the Harare congregation were Umtali (Mutare) and the Zambezi River. The Presbytery of Bulawayo recommended that the Sinoia ward, which consisted of one hundred and eighty members, should operate independently to lighten the workload of the Dutch Reformed minister. The recommendation soon became a reality for practical purposes as the *Sinoia ward* was large compared to the other congregations in this church.

Dr WJ Bruwer, who ministered to the Sinoia congregation between 1962 and 1968, calculated that the area of the congregation was ten thousand square miles. He estimated that he had travelled an average of thirty thousand miles per year to minister to this congregation (Bruwer in a letter to the Chinhoyi Dutch Reformed Church Board dated 27th May, 1968).

A characteristic of the Dutch Reformed Church in Zimbabwe is the flexibility of the boundaries of the congregations. As the number of members changes, so do the boundaries of the congregations. This procedure is followed in order to keep the congregations financially viable. The Karoi, Chegutu, Kadoma, Kwe Kwe and Masvingo congregations are mentioned as examples of this trend.

A closer look at the Karoi congregation will illustrate what is meant here. During the 1960's many Afrikaners came to settle in the Chinhoyi area from Zambia. The increase in the number of members made it possible for the Karoi ward to separate from the Sinoia (Chinhoyi) church and establish an independent congregation in July 1968. Between 1982 and 1992 the Karoi congregation was ministered to in combination with the Chinhoyi congregation. Since 1992, the Karoi congregation has once again been a congregation with its own resident minister. Mangula (Mhangura) ward too, was previously a ward of the Chinhoyi congregation, but is presently functioning in combination with the Karoi congregation. Mhangura ward hopes to become an independent congregation soon (Maritz orally in March 1996).

4.1.4 The Sinoia Dutch Reformed church building

A South African company of architects, Geers and Geers of Johannesburg, drew up the plan for the church building. The Church was built out of face bricks imported from Vereeniging in South Africa, because the architect felt that the bricks available in Rhodesia were of a sub-standard quality. The church is an attractive six-sided building with yellow and green stained glass windows. The Church bell and the tower clock were imported from Holland.

Being a Protestant church, the most important furnishing inside the building is the pulpit. Also, according to the Protestant tradition the interior is stark with no relics, mosaics, icons or other decorations. The treasury consists of a plain, silver chalice and silver platters used in the sacrament of the Eucharist, and the baptismal font. This does not mean that the interior has a neglected atmosphere, on the contrary it is calm and serene, an ideal atmosphere in which to meditate and pray. Other Dutch Reformed churches with this calm atmosphere are Bulawayo, Harare, Gweru, Daisyfield (used by the interdenominational community), Mutare, Masvingo, Kadoma and Rusape.

During the past two decades a custom has arisen by which different pulpit cloths are used to signify the different ecclesiastical festivals that are celebrated by the congregation throughout the year. Previously, the only decoration allowed by the Church Board was a velvet cloth with a text taken from Scripture embroidered on it. The original one used by this congregation was a maroon velvet cloth with the words *God is Liefde* (God is love) inscribed on it.

During the Civil War (1971/2 - 1980) this cloth perished and could not be replaced as velvet was unobtainable. The Church Board commissioned Albert Ferreira⁴, the art teacher at the local school, to make a set of cloths that could be used alternately, according to the church calendar.

⁴ 1998: Albert Ferreira is the Headmaster of the International School in Mozambique that is run and maintained by American aid

According to the earliest Protestant church tradition, the seating in this church consists of plain wooden pews. Whenever someone who preaches longer than the traditional one hour ministers to the congregation there is talk of making these pews more comfortable to sit in, but this has not yet materialised.

4.1.5 *The statistics of the Chinhoyi Dutch Reformed Church congregation*

Fluctuations in the statistics of this congregation show general trends in the Dutch Reformed Church in Zimbabwe. When the congregation was founded in 1949 there were 180 members. By 1968 this number had increased to 654 adults out of a total membership of 1 207 people as there was an influx of people from the North. In 1974 during the Civil War the number dropped to 468 members (Oosthuysen 1980:138). This number decreased even further in 1980 when the nationalist government came to power. That year the total membership was only 290. For the past decade the figure has remained almost static, but since 1995 it is growing (Harare Presbytery of the Dutch Reformed Church Statistics 1995:6-11; Kerkvisitatie 1995 Chinhoyi NGK).

Numbers are not a clear indication of the extent of the ministry in the congregation, as the ministry is not exclusively for members of the Dutch Reformed Church. For instance, the English services on Sunday evenings are popular, and these are not attended by many members of the Dutch Reformed Church.

Another important aspect of the annual statistics is the total income in each congregation. The Chinhoyi Dutch Reformed congregation believes that most of the income of their church must go to charities as soon as possible, as there is so much need in Zimbabwe. During the year 1994 - 1995 the Thanksgiving income in this congregation was \$550 495, while the expenditure was \$511 849. This is remarkable, not only because of the small number of members in the congregation, but also because this income was received in a year of severe drought. The members did not want to keep much in the bank for eventualities, as they believed that *God will provide* for all their needs (SMA: Appendix Statistics for the Harare Presbytery 1995:6-11).

4.1.6 The Structure of the Chinhoyi congregation

The first Church Board was chosen on the 11th February 1949 and consisted of both deacons and elders. They worked as a team and regarded their task and responsibility seriously. The Board was chosen at random and was responsible for the congregation as a whole. During the 1960's there arose a tradition of dividing the area of the congregation into smaller, more manageable wards. A deacon and an elder were chosen for each ward. This method of appointing the Church Board had one disadvantage in that in a specific ward there may be more than one suitable person for service in the congregation, but only one would be chosen, whereas in another ward no one was suitable or willing to serve.

This system worked well until the years of civil war, in which most of the men were on active military service and the women were too busy farming to be concerned with more than their immediate needs. This congregation set about trying to find a structure that would suit their community best. Many different models were tried with very little success. There was a decrease in people willing to serve on the Church Board. Eventually, there were only three members left to do all the work.

The Reverend Tiewie Willemse, who ministered in this congregation between 1986 and 1992, then formulated a plan that has worked better than most others did. He suggested that a list of the ecclesiastical functions should be drawn up and sent to all the members in the congregation. Each person was required *to volunteer* to do one or more of these. In this way every person in the congregation became involved. The leaders in each section were then considered the Church Board. This mode of appointing the Church Board differed from the traditional method, in which the members of a Church Board always chose its successors.

At the beginning of 1995 when people were asked to volunteer for service in the congregation, there was once more unwillingness on the part of the congregation to serve as Church Board members. For several months no one came forward. Perhaps

this was due to the fact that many more of the farmers had established community health clinics and schools on their farms and felt that they were heavily committed already. Three of them had started their own ministry among the indigenous people in their areas, or on the farms (interview, Gert Pretorius, Boet Pretorius, Phil Odendaal, 1995).

Then, after earnest prayer by the congregation over several months, some individuals came forward who felt that the Lord had called them to serve in a special way (Verbally Liana Duvenage (*Gebedsbediening*), Mina Marx (*Vroue sake en Oumense*), Phyllis Hattingh (*Kerk kantoer*) 1995). One such a person was Phillip Odendaal who dreamt that the Lord appeared and gave him a blueprint of how the Dutch Reformed committee for local charities should be organised (*Barmhartigheid*). What was remarkable about these commissions was that in contrast to most other Dutch Reformed congregations there was no commission for missions (*Sendingkommissie*). Many of the members were already busy with a mission outreach.

That year not one of the new leaders of the different commissions had much experience in administration, although there was no lack of willingness, nor commitment and enthusiasm among them as a group. This resulted in silent dissatisfaction among some of the older and more conservative church members, who began to feel that their opinions no longer held much weight. They felt that they were left out when important decisions needed to be made about ecclesiastical matters (Six letters were submitted to the Presbytery of Harare out of the Angwa ward 1995).

This system of the congregational members choosing where to serve had both advantages and disadvantages. The main advantages were that this system allowed for the efficient use of gifts and talents in the congregation and everyone felt needed. But there were defects in this form of structure. Firstly, many members in the congregation would only become involved with the specific sections in which they had chosen to serve. Secondly, the congregation started to function as separate groups. This situation bordered on being factional. Thirdly the most conspicuous weakness

in this type of structure was that there was neither continuity nor consolidation between the different commissions, as these sections were called in the congregation. The researcher believes that the roots of the schism in 1997 are to be detected in the way that the congregation was structured.

A challenge to the Dutch Reformed Church in Zimbabwe is to find structures that will ensure efficiency not only at the congregational, but also at the synodal level. Representation on various commissions is necessary and there are few ministers in this synod. This means that all of them have an extra load of work to do. Perhaps more use should be made of ordinary members.

The financial aspect will need special attention. At present the congregations are custodians of their own finances, which is an excellent situation for the financially strong congregations, who then donate to their favourite charities. A different picture exists in the weaker congregations. It may be a more practical solution if all the tithing and offerings were dispensed by a central SMA committee.

4.1.7 The church hall and community activities

The inauguration of the Church hall took place on the 6th June 1953, only a year after the Church was consecrated. The Church hall became the community centre of Chinhoyi and is used by many organisations and other denominations. For instance, the hall is the centre for the Unisa examinations. The Women's Auxiliary, the Sunday School, the Lomagundi College, the Primary School, Hervormde Kerk and the Reformed Church of Zimbabwe also use it for all their services, functions, lectures and courses.

A social highlight of the year is the Dutch Reformed Church Bazaar, which is held in the hall. This is an event supported by the whole district. Many people have said that they view the bazaar as a joyous time in which the Church becomes socially part of the community.

4.1.8 The Civil War (1971 - 1980) results in an identity crisis for the Afrikaner

In Chapter Three a description was given of the changes that took place in the mode of the ministry of the Dutch Reformed Church during the Civil War (1971 - 1980). The ministry throughout the country changed to keep pace with the security situation. For instance, it was found that most congregations could function efficiently with fewer deacons and elders. Certainly, this was the case in the Chinhoyi congregation. An example of how this congregation managed to cut down on the number of deacons was the fact that the annual tithe and offering for Thanksgiving were brought to church by the members, and was not collected from them by the deacons. This saved manpower and time, which was an important factor, as the distance between members of the congregation was usually great.

Pastoral care was important during this era. The Afrikaans community was suffering not only from all the usual wartime consequences, but also from loss of identity. Events within both Zimbabwe and South Africa were taking their toll. In Chapter Three a description was given of the process that brought about a spirit of solidarity among the whites. This only came about at great cost to the Afrikaners in Zimbabwe.

The Afrikaans cultural organisations such as *Die Afrikaanse Vriendekring*, *Die Rapportryers*, *Die Rhodesiëse Vrouevereniging*, *Die Voortrekkers* and *Die Genootskap van Rhodesiëse (Regte) Afrikaners* were all discontinued due to the decrease in membership as many Afrikaners had immigrated to South Africa during the Civil War. The European treks to South Africa that took place as a result of the Civil War may be compared to the *Great Trek* in South African history during the nineteenth century. The few remaining members of the Dutch Reformed Church were in cultural shock.

Because of the sanctions there were no Afrikaans books or magazines to read and no cultural entertainment at all. To make matters worse, the Afrikaans church high school called Bothashof was forced to close down for a time. This left very little hope of saving a cultural identity.

As part of the solution, the Reverend Leon Oosthuysen who ministered in the Chinhoyi congregation between 1978 and 1982, organised a number of cultural evenings that

were a tremendous success. Sixteen years after Oosthuysen left Chinhoyi, people still become nostalgic when any of those occasions are mentioned. Light entertainment was welcomed at that point in time because the war had a depressing effect on society as a whole.

The pessimism needed to be lifted in some way. One occasion that is especially remembered with nostalgia was a pageant about an old fashioned *Nagmaal* during the Voortrekker era. An old fashioned wedding was enacted as well. For during that era a *Nagmaal* weekend meant that the visiting minister had to administer the sacraments and also officiate at any weddings that were due to take place. What made the pageant memorable was that a change of gender was required from everybody in the congregation. Some men found it difficult to get dresses, especially Voortrekker dresses, that fitted them. Many items were extremely funny, as no rehearsals had taken place. One couple got married first and then christened their baby at the same service. Even the decor was amusing. For instance, marigolds and *Khakibos* were arranged in glass canned fruit bottles as the floral displays at the wedding reception. Of course *koeksisters*⁵ and *melktert* were served with the ginger beer and coffee.

There was a dark side to the war that was not immediately noticed. Because people suffered from feelings of guilt about their activities and behaviour during the war, they become psychologically affected and their outlook became warped. Many Afrikaners in Zimbabwe were doubly burdened, for not only did they have to come to terms with their own war, but also with the general South African era of *Apartheid* which they saw as part of their cultural history.

Phillip Ligthart, the minister to the Chinhoyi congregation between 1993 and 1996, persuaded the people in this community to hold a service of repentance during 1995. This event has gone a long way in bringing comfort to some hate-torn lives. A few Afrikaners who lost members of their families in the war began to hate the black nationalists. This service was a turning point in their lives. It drew attention to the fact that generalisation is sinful and that both whites and blacks were guilty of acts of

⁵ The correct spelling is *koesisters* but popular usage has brought about a change in spelling.

violence against each other. Everybody had been granted amnesty not only by the government, but also by God. All one had to do was accept it.

4.2 The world view of the modern Dutch Reformed member in Zimbabwe with special reference to the Chinhoyi congregation

4.2.1 *Their world view with regard to Scripture*

It has always been, and still is, important to these people to have a place of worship. They traditionally gather where the *Word of God* is correctly preached and the sacraments are administered according to the directive given by Jesus Christ. They have a deep sense of the religious and their missionary zeal led to an extensive Christianisation of the blacks in Southern and Central Africa. The Dutch Reformed Church in Central Africa (SMA) formulates how important Scripture is in their lives (SMA Kerkorde 1963:Artikel 1 en 2). Their faith is based on Scripture and even the minister is called the *servant of Scripture* (Bedienaar van die Woord) throughout this Church Order (SMA Kerkorde 1963: Artikel 5; 6; 7; 8; 9; 10; 11; 12; 13; 14; 16 etc.). Scripture is the highest authority in the lives of the Dutch Reformed people. These people organise their community according to their faith, which is based on Scripture.

Through Scripture they learn to know God. The faith of the Dutch Reformed Church is seen as having its foundation in Scripture which they believe is the *Word of God*. They believe that in preaching the Word, the congregation is preaching Christ⁶, whom they believe *is the Word* according to John 1:1.

They do not seem to experience much of a problem with the interpretation of Scripture, which they believe is not ambiguous and must be seen in the context of the whole Bible (interview Anina Viljoen, Friena Pretorius, and the children's answers to the questionnaire 1995). They accept the principle that the subject is always clear and understandable and therefore the Bible is its own interpreter. They believe that the Holy

⁶ Hennie Pieterse has written a very interesting article about the results of research by biblical scholars in connection with how the congregation sees Jesus (Religion & Theology Vol 3/1 1996:64 - 71).

Spirit illuminates people's understanding of Scripture. Everyone spoken to during the research believed this to be true. The members of the Dutch Reformed Church believe that Scripture is not a human philosophy, but is a revelation of God through the Holy Spirit and people can only accept it in faith. The Dutch Reformed community follows a long tradition handed down from the Protestant reformers whose motto was *Sola Scriptura*.

Presently, it seems as if there is an intensified effort by the community to use the Bible as the norm for their lives (Bible Study groups throughout the country). There is also a renewed focus on prayer meetings. Perhaps this aspect should be seen in the light of the Afrikaners' lost identity in society and the use of their religion as a means to promote a feeling of security.

When religion is used in this manner it becomes a type of liberation theology. Van Zyl has argued that Andrew Murray's salvic theology was a theology that personally liberated individuals and could thus be classified as a type of *liberation theology* (Van Zyl 1989: 232). He compared the salvic views of Andrew Murray with those of G Gutierrez and found that both had a liberative effect.

Terwyl G Gutierrez politiseer die heil vanuit 'n humanitêre en sosiopolitieke denkander met sterk aksent op kollektwisme, Murray die heil vanuit sy individualisme distansieer van alles wat wêrelds is en hom beywer vir die mistieke eenwording met Christus (Van Zyl 1989:232).

4.2.2 Their world view regarding language and education as components of their piety

The world view concerning language and education is closely related to their belief that Christian life and society should be based on Scripture. The factors of language and education play important roles as components of Dutch Reformed piety as these people believe that they must be able to read Scripture for themselves. Because of this aspect of their faith, the Dutch Reformed people did their utmost to obtain religious and language rights in the education system in Zimbabwe (Chapter Two of this thesis).

Their piety was also manifested in the founding and maintaining of many schools in Zimbabwe. Up to 1971 it was the institution that had established more schools than any other in the country (Maravanyika 1986).

The education of their children has always been a priority for the Afrikaners. As was shown in Chapter Two of this thesis, the concept *Christian Afrikaans education within Zimbabwe* became the ideal mode for the Dutch Reformed children. The Civil War changed this outlook. It became the norm for the Afrikaners in Zimbabwe to send their children to South African schools. They did this at great personal cost, for it ensured that their children were educated outside a war zone without a loss of cultural identity.

In doing this, the parents were assured that their children would receive a Christian Afrikaans education, attend Afrikaans churches and belong to Afrikaans organisations, such as the Christian youth association called *die Kerkjeugvereniging*.

Presently, the Dutch Reformed children are once more attending Zimbabwean schools that offer the Afrikaans language as a school subject. At the Lomagundi College (Primary and High Schools) there are several hundred Afrikaans-speaking children. The churches are responsible for the religious instruction in schools and enjoy a *right of entry* (National Archives Zimbabwe Harare: Manuscripts MS M11/1/1).

The Dutch Reformed women are not only concerned with the education of their own children, but also see the education of the children of their workers as a priority. According to the Reformed praxis, language proficiency was a necessary aid to evangelism. This is why the method developed by the *Christelike Audiovisuele Aksie* (CAVA) was such an exciting breakthrough in the missionary work done by this Church. The women could use battery-less tape-recorders to bring the message of hope to people who spoke a language different to their own. In this work done by the Afrikaner women on farms the factors of language and education are important.

Notwithstanding this, the factor of evangelisation is dominant as a component of their piety. There is a very strong emphasis on the missionary dimension in this

congregation, and this may gradually result in more members joining the other Afrikaans-speaking churches because of the language considerations. These members believe that English should not replace Afrikaans as the language of the church, but agree that in any process to evangelise people in Zimbabwe, a change of language from Afrikaans to English is necessary. *Bonding through language* is vital if the mission is to be successful (Kritzinger, Meiring, Saayman 1984:22)

One example of where a conflict arose with regard to language was in the catechism classes (interview Gertjie and Henrietta Pretorius, Celia Pretorius, Louis Fick to Church Board 1995). Parents were deeply concerned with the trend in this congregation of offering the children religious instruction in English. They felt that special lessons should be offered to persons who did not understand Afrikaans, and that English should not replace Afrikaans officially in the instruction of their own children.

Some members of the Chinhoyi congregation see unification of the three Afrikaans Dutch Reformed Churches as the solution to the language problem experienced by the Afrikaners in Zimbabwe. They believe that a practical solution would be for the Dutch Reformed Church to concentrate on an English ministry while the Gereformeerde and the Hervormde Kerke remained Afrikaans. Discussions about closer co-operation and perhaps unification among the three Afrikaans-speaking *sister churches* have taken place sporadically over the past two decades (SMA general secretary F Maritz orally in March 1996).

It is interesting that when the total membership in the churches remains static, a need for unity surfaces in the churches concerned (Kritzinger, Meiring, Saayman 1994:23,24). Whereas the similarity in culture is an advantage in the discussions between the Afrikaans churches, this is not so in the case of the discussions with regard to unification of the churches within the family of Dutch Reformed churches. In the latter case, many believe that the cultural aspect could prove to be a hindrance.

The Dutch Reformed Church in Southern Africa will have to identify priorities if it is to

grow at all. Not only the white churches, but also the black churches, are challenged to consider how important the cultural aspects are in their specific communities. TS Maluleke highlights the cultural implications for Christian theology in the article *Input on reconstruction of theological training* (Maluleke in Claasen 1995:8).

Meanwhile English is gradually replacing some Afrikaans services in the Dutch Reformed congregations. For instance, in the Kadoma congregation every second service is held in English, while in Chinhoyi there is both an English and an Afrikaans service every Sunday.

4.2.3 Their world view with regard to history

The following quotation from the Heidelberg Catechism gives the Protestant viewpoint about history. The God of Scripture is the God of History; a history that was leading somewhere, it was leading to a shared communion with God; therefore history has a purpose for the life of people. Most Christians believe that their lives have a purpose and goal and this belief is a comfort to them.

Vraag 1 Wat is jou enigste troos in lewe en in sterwe?

- Antwoord:
- a) Dat ek met liggaam en siel, in lewe en in sterwe
 - b) Nie aan myself nie
 - c) Maar aan my getroue Saligmaker Jesus Christus toebehoort daarom verseker Hy my ook deur
 - l) Sy Heilige Gees van die ewige lewe
 - k) En maak my van harte gewillig en bereid om voortaan vir Hom te lewe.

(Heidelbergse Kategismus Sondag 1 Vraag 1)

The world view of the members of the Dutch Reformed Church of Chinhoyi regarding history borders on the theandric model in many aspects. Certainly, to these people all history is salvation history. They believe that God is in control of all creation, and that He will lead them into a future dispensation where they will share His Kingdom. The members of this Church are convinced that God specially intervenes to lead his people.

This is, generally, the world view of most Christians in Zimbabwe, not just the opinion of the members of the Chinhoyi congregation. Perhaps, this is understandable of people who have recently come out of a war situation. They believe that one can learn lessons from what one has experienced. To them, historiography is moralising and should have a didactic aim.

They believe that present events in the church are products of faith and of the presence of the Holy Spirit. This unity creates an obligation for Christians to witness and record these events.

Many members of the Dutch Reformed congregation in Chinhoyi will cite instances during the Civil War when they experienced the intervention of God in events. Johan Joubert believes this, as he survived nine landmine incidents without great physical disability. Dan van Biljon also believes this and he survived three landmine incidents.

Several others will tell you that one example of this intervention by God was the peaceful change in the government in Zimbabwe in 1980, when the Nationalist government took over from Ian Smith's regime. In these events, they believed that only God could have brought about the peaceful change that took place. Neither of the political sides could have produced the calm and peaceful situation in exactly the way that it occurred. They believe that the way in which the peaceful change in government occurred was *the Will of God*.

As another example to show that people think that God does intervene in events in this way, it may be mentioned that all the farmers in Zimbabwe, not just the whites, and not just certain Protestant Churches, but people from all denominations, gathered as an association of farmers in 1995. They gathered together to confess and do penance for sin, and ask God to lead them and bless them during the 1995 -1996 agricultural season.⁷ They prayed that *only God's Will should be done*. They believe that God is

⁷ This meeting has become a national event in which farmers do penance and ask for God's blessing.

the God of creation, of all things visible and invisible, and that God controls history and can intervene in their lives.

Farmers throughout the country who could not be present were invited to send in written petitions and show solidarity by praying at home on the day. This was a very solemn occasion and lasted all day. This was not just the ordinary gathering to pray for rain that usually takes place inside a particular church; it was on a national scale.

The most remarkable feature of this event was that the occasion was not organised by any specific denomination. Apparently this must be seen as a *people movement*. Many members of the Chinhoyi Dutch Reformed Church attend these annual events that have become known as *Farmers for Jesus*.⁸

4.2.4 *Their world view regarding prayer, praise and worship*

4.2.4.1 *Home and in the catechism class is where children are taught about prayer, praise and worship*

It is mainly in the home and in the catechism classes that the young are taught about prayer, praise and worship. A recent survey in the Chinhoyi congregation revealed that mothers were slowly replacing fathers as the leaders in the devotions for children at home. This was a continuation of a tradition which had started during the war when fathers were absent from home.

The devotions for older children had taken on a new characteristic in that they had become Bible studies in which the whole family participated. Fathers no longer just read a piece of Scripture, asked a few questions and ended the devotions with prayers. People were no longer blindly following their faith, but were eager to know more. They

⁸ These people believe that God will intervene to solve the land issue and also the economic crisis which is crippling Zimbabwe at present (1998). There seems to be consensus that all must stand together and the problems will be solved without personal intervention by farmers. *A case of God will provide.*

often made use of the books published by Bybelkor, Wellington. The researcher found that most members also attended at least two other Bible Study groups per week, but had cut the home devotions from twice to once a day. Generally, it was the morning devotion that was neglected, though saying grace at table was still strictly practised. On some farms, this was because the menfolk were leading the workers in devotions.

Officially, this congregation adheres to the orthodox Reformed view of theology. Andrew Murray also believed that he practiced orthodox Reformed theology and defended the Dutch Reformed Church's position in two court cases. The beginning of orthodoxy is regarded as dating from the religious Peace of Augsburg in 1555. A particular characteristic of orthodoxy was the emphasis it placed on the intellectual acceptance of dogmatic formulation. Various schools thought that they had formulated the truth. The Dutch Reformed Church adheres to the Three Formularies of Unity, viz the Dordt doctrines, the Netherlands Confession of Faith and the Heidelberg Catechism. The contents of these are prescribed in a curriculum that stretches from the first grade of school to when a child turns sixteen or seventeen years of age (NGK Archives Pretoria, SMA: *Verslag van SMA kommissie insake Kategese: Vrae rondom Kategese, inhoud van leerstof, metodiek, 13 Oktober 1965*). Previously it was shown that Andrew Murray had been instrumental in the formulation of a Sunday School policy and the establishment of the youth organisations. He also influenced the youth by the books that he wrote.

In Chapter Three paragraph 3.4.3 concerning the youth in the Dutch Reformed Church it was stated that this curriculum was rigid and did not suit the Zimbabwean society very well. This society yearns for religious instruction that allows for fellowship, which is not mainly concerned with imparting knowledge, however important that may be. The ideal is to have an intimate relationship with Jesus Christ. The members of the congregation see life as a process of sanctification which entails personal daily praise and worship as well as petitions for others. They feel that every Christian must witness to his/her faith in gratitude for the salvation received through Jesus Christ. In this attitude the influence of Andrew Murray is clearly observed.

The break in the custom of adherence to the traditional liturgical form in the congregation between 1993 and 1996 may be seen as a reaction to this barren formalism. At Synodal level the ministers have been encouraged to be more innovative and creative in the liturgy (SMA, Minutes of the synod 1995; AS van Dyk, church service, 1st November 1998).

4.2.4.2 The liturgical dimension of the congregation

The liturgical dimension of a congregation is the public service that a congregation renders to God. This service can be rendered directly to God as in a church service (Acts 13:2) or indirectly to God through serving fellow human beings (2 Cor 9:12). Both the indirect as well as the direct service to God are apparent in this congregation.

The researcher found that there was growing dissatisfaction with the traditional form of the liturgy. This was apparent especially among the young members of the church. Ninety percent of the children did not think that attending church was important, but were adamant that fellowship, prayers, praise and worship were essential in the practice of their faith.

They saw *fellowship* as taking place in casual Christian gatherings. The children did not think that *fellowship* was always present in the formal church services and believed that there should be a stronger emphasis placed on the personal relationship with their Lord, and the emotions (Data was collected from the children's answers to the questionnaire 1996).

4.2.4.3 A charismatic tendency is experienced in some congregations

In the children's outlook a strong charismatic influence is found to be present. This is a result of the children attending the interdenominational services at school which follow in the Andrew Murray tradition. The children are also subjected to Rhema church services in the media. Parents allow this because they want their children to

read and look at religious programmes, especially on Sundays. There are no traditional Protestant videos or programmes available in Zimbabwe.

Twenty years ago AF Louw reported that sanctions had made the importation of books too expensive and the demand for Afrikaans literature had decreased. Mr Geo Stroebe, a South African diplomat, had arranged for some books to be granted to Bothashof School by the South African Trade Mission in Harare (NGK Archives Pretoria, SMA, *AF Louw rapporteer ivm Geestelike Boekefonds: Suid Afrikaanse regeering skenk boeke, 1ste November 1979*). There has not been an attempt since 1979 to import Afrikaans books on a large scale. Afrikaans literature is still in very short supply. The whole situation promotes the charismatic tendencies that are present in the church. This tendency is experienced in Chinhoyi, Marondera, Harare English, and Karoi (Mhangura ward) congregations.

The Reverend Phillip Ligthart, who ministered in the congregation between 1993 and 1997, did try to change the apathetic spirit concerning the liturgy that was present in the congregation. Between 1993 and 1996 members in the congregation were allowed time for personal witnessing to the action of Christ in their lives. They witnessed during the services held on Sundays.

Ligthart also invited members who needed special prayers or personal counselling, to remain seated after each service. This enabled him to attend to problems on a weekly basis. In these events we see that the members were giving the services a more charismatic flavour. In opposition to these events some members objected to what they described as *speeches and surprises instead of sermons*. At least half of the members in the congregation believed that this was a continuation of a tradition started by Andrew Murray during the previous century (SMA Presbytery meeting held on the 20th November 1996). Andrew Murray changed the liturgy of the services held in the Cape, so that more people would attend the services. These changes resulted in the only mass renewal the Dutch Reformed Church has ever experienced.

There is one aspect in which the orthodox church is strongly challenged and that is,

how to make Christ part of the congregation's reality without an undue (*unorthodox*) focus on pneumatology? The moderator of the Dutch Reformed Church (SMA) agrees that this is an important issue in the church at present (AS van Dyk in a sermon on the 2nd May 1998).

4.2.4.4 *Instruction is offered at the prayer meetings*

With regard to prayer in the congregation, it was found that there is a heavy emphasis and demand for prayer meetings that are accompanied by some instruction. Periodically a *week of prayer (Week van Gebed)* is held. This is beside the usual ecclesiastical tradition within the Dutch Reformed Church of having prayer meetings during Pentecost, started by the Reverend GWA van der Lingen, and expanded and explained by Andrew Murray. Chinhoyi congregation has had many *weeks of prayer* throughout the year. The attendance at these prayer sessions sometimes exceeds that at the church services on Sundays.

In the occurrence and procedure of these prayer meetings that differ from the usual type it can be clearly seen that the factors of evangelisation and education are important components of Dutch Reformed piety. Between 1993 - 1996 the lectures were given in Afrikaans and an English translation was made for the English people present. In Chinhoyi a *week of prayer* means that for six consecutive evenings lectures are offered on a specific subject or theme. The duration of each session may vary, but could be as long as four hours. The teachings from Scripture are similar to, but more advanced than, the instruction giving during the catechism. Each *week of prayer* ends with the service on Sunday (NGK Archives Pretoria, SMA: *Kursusmateriaal Kluis 1291 1967- 1992*).

The focus on instruction in the congregation reached its peak during the ministry of the Reverend Tiewie Willemse (1986 -1992). He found that the adults in this congregation did not know their catechism very well and started the tradition of giving instruction about different aspects of the Christian Faith. Several courses were offered in the congregation. I can mention a few of these courses here: *Ontdek jou Gawes; Diaken of Oudeling vir Christus* and *Huweliks verruikingkursus*. Most of the material used was

published by Bybelkor Wellington and was recommended by the General Synod of the Dutch Reformed Church. Some members said that they were almost certain that there wasn't a course in existence that would not find its way, sooner or later, to the Chinhoyi congregation. Several other congregations also offered instruction as courses; for instance, the members of the Marandellas congregation underwent intensive instruction during the ministry of the Reverend DT Smit (interview Gladys Deale, Anina Viljoen in 1995).

4.2.4.5 Ecclesiastical music in the congregation

Praise and worship has always featured prominently in the Dutch Reformed liturgy. Mrs Beatrix Botes became the first organist in the Chinhoyi congregation during February 1953. She soon had a choir trained and delivered many recitals during the decade that she served in this congregation. Praise and worship as elements in the liturgy were so important that the Dutch Reformed Church shared a Catholic organist, Mrs Anne von Broembsen, with the Catholic Church for several years because no Protestant could be found to play the organ.

Great changes have taken place in this congregation with regard to music and singing. Electronic bands are often used at services and other meetings. Guitars and Electronic keyboards are a usual sight at some of these gatherings. The congregation has also adopted the use of the new hymnbooks. All of these changes have resulted in a faster tempo of music being needed in the church. Sad to say, the new instruments and new books have not made a great difference to the quality of singing produced in the Chinhoyi congregation. This is in contrast to the quality of singing in the Harare congregation who have produced a *Paaskantate* and toured other congregations at Easter to perform it (Paaskantate aangebied deur Kerkkoor van NGK Harare onder leiding van Cecile Ferreira 1994 – 1998)

Some members of the Chinhoyi congregation believe that each time a new minister is called to this congregation, the previous minister informs him of the inability of this

congregation to sing well. The Reverend ("Dolf") Kruger, who ministered here between 1975 and 1978, said that the congregation reminded him of the crows singing along the South African highways. His exact words were *Julle sing soos die kraaie langs die nasionale paaie*. Because of this weakness, the congregation assembles fifteen minutes before each service to practice the hymns. As there has been no significant improvement after two decades of practising, the acoustics of the Church building must get the blame for the discordant sounds. So making any *joyful noise unto the Lord* (Psalm 100:1) became the custom in this congregation.

4.2.5 Their world view with regard to the Body of Christ

The Greek term *leitourgia* deals mainly with the public service rendered to God, especially through worship. The church believes that this service can be rendered directly to God as recorded in Acts 13:2, or indirectly to God through serving fellow human beings (2 Cor 9:12). According to some theologians, liturgical service and diaconal service can be distinguished but not separated (Kritzinger, Meiring, Saayman 1994: 38). They define diaconal service as the expression of compassion and solidarity of Christians with suffering and oppressed humanity. They see the liturgical service as the Christian desire to praise and worship God for who He is (Written history by the congregations themselves 1995, written Bible Studies by the women 1995 and the children's answers to the questionnaire 2 February 1996). All Christians agree that both the diaconal and the liturgical services need *servants*, and that the *servants* are the visible Body of Christ on earth (ibid).

The church believes that when true faith enters the heart, it is seen in the love and good deeds that emanate from the life of the faithful because of the presence of the living Christ. This new life that is born as a result of the presence of the living Christ through the Holy Spirit is called faith. Faith and love constitute the beginning and the end of the Christian life. Faith receives and love gives. Through faith the faithful receive God's goodness, which is passed on through deeds of love to his/her fellow human beings. These are regarded as the vertical and the horizontal dimensions in Christianity (ibid). The church believes that the faithful are the visible body of Christ,

on earth (Apostles' Creed). Furthermore, they believe that the Church is also the invisible body of Christ on earth because it is the assembly of saints where the gospel is correctly preached and the sacraments are administered according to Christ's directive (Testimony from Ruth Ward, Chinhoyi, 1995).

There is a growing consensus among Zimbabwean Christians, generally, and the members of the Dutch Reformed congregation in Chinhoyi, specifically, that all Christians belong to the *one body of Christ* (1 Cor 12:12). Christians have always known this to be true, but there is now a spirit prevailing in Zimbabwe that yearns for this to become a reality.

An indication of this thinking is the attendance at the annual event organised by the Rhema Church in Harare. All the churches are invited to the event which consists of lectures given by international evangelists from many ministries and missionary organisations. Between eight and ten thousand people from all denominations have attended these Christian gatherings annually. Since 1988 several members of the Dutch Reformed Church in Chinhoyi have attended the week long convention.

The members believe that syncretism is not a danger in this situation. Furthermore, many of them believe that the sectarian churches can teach the traditional churches about fellowship (interview Erna Erasmus, Christie Erlank, Melaine Steyn 1995). At least 25 percent of the members of the Dutch Reformed Church in Chinhoyi attended the convention in 1995. This is a further indication of the growing influence that the charismatic movement has on the Dutch Reformed Church in Zimbabwe.

A third example of this closer co-operation between Christians is the custom in most of the bigger centres of holding interdenominational services, or combined services at which different denominations are responsible for certain aspects of the liturgy. In Lusaka, Zambia a marriage service was held recently in which both a Dutch Reformed minister and a Catholic priest officiated (Marriage of Schoultz Nel to Christine Carlin). Occasionally, in Marondera the Catholics share a service with the Dutch Reformed members (interview Annina Viljoen on the 4th June 1996).

In Chinhoyi a combined service was held regularly up to 1996. This service was so popular that people tried to be in the church at least half an hour before the service began, to ensure that they got a seat (interview Anne van Biljon, Marie van Aswegen 1996). The Presbyterians, the Anglicans, the Harvester Church at Banket and the Christian Centre Chinhoyi, are some denominations that traditionally took turns to deliver the sermon at these combined services. The services were always held in the Dutch Reformed Church, as this was the largest church building in town and could accommodate a large crowd of people. This practice follows in the tradition started by Andrew Murray.

The Reverend Phillip Ligthart also offered a service on Sunday evenings, which was an English translation of the Afrikaans morning service. The evening service was for anyone who cared to attend, not only for the members of the Dutch Reformed congregation. The number of people who attended the evening service was often greater than at the Afrikaans morning service. The Reverend AS van Dyk, who also holds separate services for both language groups, has now continued this tradition.

Previously, some women from the Presbyterian Church and the Chinhoyi Christian Centre had attended the Dutch Reformed women's Bible Study groups. This practice was started in the 1970's during the ministry of the Reverend Dolf Kruger. In the past the women from the other denominations have only come for specific short periods in order to share in certain special courses offered by the Dutch Reformed Church. Presently, a trend has started to develop whereby people living near each other, notwithstanding the fact that they belong to different denominations, group together for Bible Studies. This happens in Banket, Chinhoyi, Harare, Marondera and Mutare. This may be as a result of all the discussions and sermons about unity in the Christian church worldwide.

The question of language should be more closely considered on the occasions when visitors attend the Dutch Reformed Bible Studies. In practice this means that the studies are automatically held in English. To many Afrikaners, the English theological

language is strange and they begin to feel inadequate and start to withdraw. A few will still publicly pray in Afrikaans and the hymns and songs will be sung in Afrikaans but, finally, attendance will start to drop and later the Dutch Reformed women will fail to attend the gatherings altogether. In these instances we find the anomaly that of the three main factors in their piety, that of evangelism, education and language, the factor of language is the most important. This is most probably because some of the women believe that Bible Studies are mainly to strengthen personal faith and are not basically an evangelical outreach.

In contrast to this thinking, in all the other ecumenical outreaches that are described in this section concerned with *the body of Christ*, the factor of evangelisation is the most important component of Dutch Reformed piety. There seems to be a hunger to hear the Word of God, but also a yearning to share it with others. Evangelisation as a component of Dutch Reformed piety is in these cases more important than either the factor of education or the factor of language. The Dutch Reformed members want to interact with the society in which they find themselves and often this is at the cost of their own culture.

4.3 Jesus Christ as part of reality in the congregation

Personal sanctification is a favourite theme in the Dutch Reformed Church in Zimbabwe. This could be an effect of the influence that Andrew Murray has on the church because his books are still widely read in Zimbabwe. There has been an emphasis on confession and penitence in the Chinhoyi congregation during the past two years. This must be seen as a result of the Civil War. Perhaps because of a feeling of guilt and a loss of identity by the Afrikaner, the Dutch Reformed members have attended church more regularly (SMA Gemeentestatistiek 1978-1995). A similar situation arose in Germany after World War II. Events in South Africa have further aggravated the situation. Afrikaners are no longer proud of their past heritage.

When the Reverend Phillip Ligthart came to minister in Chinhoyi in 1993, he pinpointed the problem immediately. He held special services at which people could confess their guilt, anger, hate and other sin. Members in the congregation dedicated their lives to Jesus Christ and gave personal testimonies to the work of the Holy Spirit. Jesus Christ had become part of their reality.

Changed characteristics of the congregation in this new situation were apparent. The congregation spent more time in praise and worship. Individuals in the congregation wanted to live a life of personal sanctification in gratitude for what Christ had done for them, and they wanted to witness to their faith by telling others about what God had done in their lives. Previously in this chapter a description was given of how the congregation praised and worshipped God. Many individuals experienced miracles and dreams because of a personal relationship with Christ, and there was a movement to preach and teach the Gospel to everyone who was willing to listen. The influence of Andrew Murray is clearly observed in all of these characteristics and at the Presbytery meeting held in Harare on the 20th November 1996 this was stated to be the case.

4.3.1 Miracles, dreams and visions are experienced in a personal relationship with Christ

The research for this section entailed personal testimonies from individuals. Many occurrences were described at the official church service held on Sunday mornings. A few people gave written evidence that was published in the church magazine. Many occurrences have no other explanation than that which was given by the person concerned. These people believed that what had taken place in their lives was definitely the work of the Holy Spirit.

These miracles have been manifested in various ways. The interesting thing about them has been that they have occurred with almost two-thirds of the members in the congregation. These people are mainly middle class farmers. Practical, sensible

people not given to superstition. Many were not overly-devout, until they experienced some or other intervention which they believed was by one or other Person in the Triune God. Miracles have been reported from other congregations. For instance, in Marondera, a partially blind old woman regained her sight well enough to drive at night. This was something she had not done for many years (Verbally Annina Viljoen, March 1998).

4.3.1.1 Miracles of healing

- 1 A specialist, Mr Auchterlonie, told Erna Erasmus, that there was an obstruction in her brain. All the tests proved that this was so, and the electro-encephalogram showed that its removal was a matter for urgent surgery. The specialist believed that the problem was a brain tumour. The Reverend Bertus Viljoen Snr led the whole congregation in prayers for Erna, who was to undergo brain surgery the next day. When Erna was admitted to the hospital, the specialist was amazed that the obstruction had completely disappeared. Erna believes that her healing was in answer to the prayers offered by the congregation.
- 2 Phyllis Hattingh was crippled by arthritis and was in a wheelchair. A group prayed for her and as a result of their prayers, she was healed. There has been no sign of the arthritis for three years, so Phyllis believes that she is cured. She believes that only God through His Holy Spirit could heal like that.
- 3 Steve Lombard was to have open-heart surgery. According to Mr Auchterlonie, a Harare specialist, Steve's condition was too poor to stand the operation. One morning an unknown man visited Steve on his farm and said that the Lord had sent him to pray for Steve. On Steve's next visit to the specialist he was told that his heart had improved to such an extent that surgery was no longer necessary. Steve believes that the healing was the work of a caring God.
- 4 Leonie van Heerden had cut her hand. The cut resulted in Gas Gangrene and

the specialist, Mr Bouwmeester, feared that the septicaemia had spread and that Leonie was going to die. He thought that it was too late to amputate. While in a coma in the intensive care unit Leonie believes that she called to Jesus, asking that Jesus' blood would spare her life. She believes that she saw a vision of the crucifixion, that the Blood of Jesus dripped onto her hand and so healed her. She recovered completely and not even a visible scar is left after her ordeal. The specialist, the intensive care unit nurses and the physiotherapist cannot believe that she has recovered the use of her hand. They said that recovery was humanly impossible and that the healing was an act of God.

4.3.1.2 *Miracles connected with children*

- 1 After being tested at reputable learning centres in South Africa and in Zimbabwe, Danie was diagnosed as being slightly backward. His mother would not give up praying for his improvement. He started school at Chinhoyi two years ago. There his mother was told that Danie had to attend a special class and that it would not be easy to educate him. Many prayers were said for Danie. Then his mother heard about special classes being offered in Harare. She decided that he should attend these as a last resort. After having the special instruction for eighteen months, Danie came back to Chinhoyi school where he is now in the normal class. Danie sometimes even manages to get the highest mark in the class tests. Teachers, parents and Danie believe that the ability to keep up with a normal class could only have come from the Lord. They believed that a compassionate God answered the earnest prayers for Danie.
- 2 A mother who lived in Banket, a town near Chinhoyi, prayed for her children in December 1995. She believes that while she was prayed, the Lord spoke to her about healing her deaf son, who attended the Chinhoyi Primary School. Just as the mother finished her prayer, the child's teacher phoned to say that the little

boy had fallen off the school stage, and had bumped his head. The teacher went on to say that the boy was no longer deaf. Many local residents believe that this was a healing act of God.

4.3.1.3 A miracle of devils being exorcised

One night after a prayer meeting the Reverend Phillip Ligthart counselled four people with various problems. It was believed that evil spirits had possessed one of the troubled members of the congregation. After earnest prayers the Reverend Phillip believed that the evil spirits had been exorcised. The other people present said that this cost a terrible struggle and that the voices that came from the troubled person were completely different to the person's own voice. While the other members stood by and prayed, they believe the devil was driven out. This case was reported to the Presbytery of Harare during 1995 (SMA minutes of Synod September 1995).

4.3.1.4 Miracles of warnings against danger

Members of this church have experienced many instances in which they believed that God had warned them of danger. Here only two examples are given:

- 1 Late one night while lying in bed reading, a woman heard the Lord tell her to get up immediately and go to a friend's house as the friend was going to die. The woman got dressed and asked her husband to accompany her to the friend's house. The husband and wife worried about what they would say on arrival at the friend's house so late at night. In the end this did not matter as they were just in time to prevent the friend from committing suicide.
- 2 Hettie de Beer woke up in the early hours of one morning. The Holy Spirit told her to pray earnestly for a friend. Later, it was found that the voice had come to her at the exact time that her friend was having a heart attack. Both people believe the recovery was because of the prayers.

4.3.1.5 A miracle of epiphany

Mina Marx was travelling home from a prayer meeting when she was surprised by a vision. She stopped the car and was amazed at what she thought she saw. In her vision, the heavens opened and the Lord Jesus Christ appeared. In the vision she was given a sign as comfort because her husband had died. She believes that the epiphany was to comfort her in her grief.

4.3.1.6 A dream in which Christ gives the congregation a directive

In 1995, when the congregation was waiting for people to volunteer for service on the different commissions, Phil Odendaal dreamt that the Holy Spirit came to him. He was given a whole series of texts from Scripture. Using these texts as a guide, Phil could introduce a new praxis for the commission concerned with local charity and evangelism. He believed that was what the Lord willed for the congregation. In retrospect, the congregation agrees that the way in which Odendaal organised the section was the best yet.

4.3.1.7 A miracle of assurance and comfort in time of stress

Erné was to do a final examination for her Law degree. She and her mother-in-law went to the university to speak to a lecturer about the matter because she was nervous about the paper. While Erné was inside the main building of the Faculty of Law, a voice told the mother-in-law that Erné would not see anyone, but that Erné was not to be afraid as she had already passed the examination.

After Erné wrote the paper, she told her mother-in-law that it was impossible to have passed, as she was unable to answer half the questions. Her mother-in-law said that they were not to worry, because the Lord had assured her that Erné had already passed. A month later when the results were received, Erné was told to go to the University for a supplementary examination.

When she got there the lecturer said that she need not write another paper as she had already passed. The lecturer said that as part of the original question paper had not been prescribed, it could not be considered when the answers had been marked. Both Ern  and her mother-in-law believe that the voice was from the Lord to encourage and comfort them in a stressful time.

4.3.1.8 *A miracle of a crop growing without rain*

Tobacco farmers Bill and Joey Edwards experienced what they believed to be a special blessing during 1995. Their farm was extremely drought stricken and they had to fetch water for themselves, their workers and animals from a neighbour's farm. Their situation was unfortunate in that there was no irrigation on their own farm. Even the drinking water had to come from afar. As all the neighbours will certify, only one shower of rain fell on Clent Estates that year. In spite of this, Bill and Joey's tobacco crop sold for twenty-two dollars per kilogram weight. Many farmers who had been able to irrigate their crop during the drought envied this price. The community believe that only God can give a crop without rain.

All the above miracles, dreams and appearance of visions have happened to people in this small community. Many of the members witnessed to the events in the Sunday morning Church service or wrote about their experiences in the Church magazine. Many more miracles are said to have occurred, but in this chapter the endeavour is to indicate the many different ways in which people believed that they had experienced the intervention of God in their lives. To them Jesus Christ was part of their reality and sent His Spirit to comfort, heal or save⁹.

The Reverend Henry Murray has said that miracles occur in the strangest circumstances and frequently to non-Christians. He said that most of the congregations experienced what people believed are miracles (interview 18th November 1996). The Reverend AS van Dyk has stated during a Bible Study that God cannot be manipulated

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At present Derek Fulton, a person living in the district of Chinhoyi, is compiling a book which he wants to entitle: *Miracles in Zimbabwe today*.

to grant a miracle no matter how earnest the prayers are for God's intervention (Chinhoyi Bible Study, 9th March 1998). People can only joyfully accept God's intervention when it occurs.

4.4 The missionary dimension in the Chinhoyi congregation

That a revival may occur in the modern secular world of today is not so far-fetched as it may at first seem. All the usual acknowledged signs of an evangelical revival are present. These are firstly, that earnest and frequent prayer meetings are held in the community, secondly, the occurrence of many signs and wonders that people believe can only be from God, and thirdly, a strong emphasis is placed on the missionary dimension.

Many Zimbabwean theologians agree that the latter is the most important characteristic of an evangelical renewal. Among the Zimbabwean NGK ministers who agree that the missionary dimension is extremely important are AS van Dyk, F Maritz, M Verster, H Murray, P Ligthart, MG Willemse, W Pieters, AJ Viljoen Snr, AJ Viljoen Jnr, G Breytenbach. The community must be fired with an enthusiasm to preach and teach the gospel. In renewal this urge is spontaneous and not contrived or manipulated in any way. This was how the evangelical revival started in the Cape in 1860, during the ministry of the Reverend Andrew Murray. This is what has started to happen in the Chinhoyi district.

4.4.1 Finding a missionary model that points the way to the Kingdom of God

In Chapter Two and Chapter Three a description was given of the methods used in the community. In these methods the factors of evangelisation, education and language were important components. The aim in that chapter was to illustrate how these components blended and became manifested in Zimbabwean society. The goal set by the members of the Dutch Reformed Church was to *Christianise those closest and dearest to self* - first the Dutch Reformed children, then the servants and workers, then all other persons in the locality that needed to be exposed to the Gospel. In this investigation it was found to be the case in all the congregations without exception.

The challenge was to work towards the interpretation of a Christian heritage of faith as expressed in Scripture which was not *otherworldly spirituality or arid intellectualism* (Sundler 1960:189). The converted were then required to form the front line where the Church and world meet and pass on the message of *Good News*. This was the interaction of Church and society.

Often in Africa the *Good News* is identified with development. The concept of community development is sometimes optimistically accepted as a solution to the many uniquely African problems. From every direction one hears the cry that the Church should *motivate people; open their eyes to distressing situations; take the initiative in certain projects* (Kritzinger, Meiring, Saayman 1984:77). Bosch (1991) taught that in successful evangelisation everything one (or missions) did had to point the way to the Kingdom of God. This is not always easy to achieve, for in Africa the physical is sometimes more distressed than the spiritual. An example of what is meant here is the case of the Mutare Refugee Camps mentioned in Chapter Three.

Cross-cultural ministry should always entail meditation and planning and should be supported by the local congregation. Farm workers need to recognise that they belong to the universal body of Christ on earth. Periodically, ordained ministers from the CCAP and ZRC visit the farms in the various districts to instruct not only the ordinary members of their churches and administer the sacraments, but also to fellowship with the evangelists. Visiting evangelists Enoch, Banda and Lovemore from the Dorothea Mission are also regular workers in the Chinhoyi, Karoi and Marondera congregations (interview Willie Jacobs, director of the Dorothea Mission, December 1995).

4.4.2 Schools and community health services are established on commercial farms

In many instances, a show of compassion by the Church towards less privileged people has achieved more than a great deal of preaching and teaching has done. Women have instinctively known this. This feeling was strengthened when they became

personally involved with their workers on the farms during the civil war in Zimbabwe. This does not mean that they were not concerned before the war, only that with their husbands away on military service they were solely responsible for the workers wellbeing. Their attitudes changed to the extent that most believed that in evangelisation, the total person was to be reached and that this did not mean only the individual's soul. This was a major reason for the establishment of schools and clinics on the farms. Christian humanism played a role.

4.4.3 The training of evangelists and missionaries

Previously, it has been the practice for individual Christians, or groups within the congregation, to pay for the training of evangelists and missionaries. For instance in the past, one Dutch Reformed farmer paid for the training of at least fourteen evangelists. These evangelists received instruction from various societies and organisations. The Evangelical Bible College situated outside Chinhoyi was a popular choice, while a limited number of students were trained by the Dorothea Mission Station in Harare. People were encouraged to donate money for specific missionary projects if they could not, or did not want, the sole financial responsibility of training an evangelist or minister.

Then in the 1970's the indigenous churches preferred that ordained ministers should do the work, instead of evangelists. This trend had one disadvantage that made a big difference to the missionary outreach in Zimbabwe. It was both expensive and the training took longer and because of this, there were too few qualified people to do all the work. The Reverend Bertus Viljoen Snr said that this had stunted church growth enormously in the Reformed Churches.

At the present time (1999), two of the wards of the Dutch Reformed Church each employ their own evangelist who ministers to the farm workers and their families. Previously there were six evangelists in this congregation as well as the Dutch Reformed minister. These were stationed at Doma, Raffingora, Umboe, Glen Estates,

Mhangura and Chinhoyi (NGK Archives Pretoria, SMA, Minutes of the Chinhoyi congregation 16th November 1968:106).

When the community at Karoi and Mhangura formed an independent congregation in 1968, four of the evangelists were transferred from the Chinhoyi congregation. The two evangelists that remained in the Chinhoyi congregation gave instruction in farm schools, as well as in some of the local mine schools. They also officiated at the weekly Bible Studies and at Church services.

Refresher courses in evangelisation are held annually. These range from the advanced courses for the ministers and evangelists to the youth in the mission churches. The young people are encouraged to attend the annual Christian camp held at Rockhaven under the auspices of CAVA. As this camp is always held in the August - September school holiday it coincides with the tobacco-grading period. One farmer was heard to remark that he wished that his best workers were not Christians, as they wanted to go on leave for a week right in the middle of the busiest period on the farming calendar.

4.4.4 Advice and ecumenical co-operation is sought when necessary

Presently, there are several different modes of ministry functioning simultaneously. The models used at the moment are less parental and parochial; for instance it is not taken for granted that the blacks are not Christians. How one sets to work depends on a variety of factors, one being the advice given by the other Reformed Churches in the town, for instance the CCAP and the ZRC.

Because of their closer involvement with the work, they are able to give advice on how the Dutch Reformed congregation can help. For instance in 1996 they advised the congregation to rather focus more on local medical missions than the national campaign for adult literacy. Adult literacy was a project that was sponsored by the Zimbabwean government, and there were many helpers involved with the project.

In contrast to this, no one visited patients in the Chinhoyi hospital to bring a message of God's compassion for suffering mankind. Soon an evangelist was visiting the local hospitals and using the CAVA tapes to spread the Gospel. This raises the question about denominationalism. Apparently to most people the burning question is *whether one is a Christian or not*. In practice denominationalism plays a very small role indeed. Often when asked to which church a person belongs, the answer is "*Mina Christu*" (*I am a Christian*). This means that the person will attend any Christian service, listen to Christian music or watch a Christian videotape. It is because of this tendency that charismatia has gained ground in Zimbabwe.

Traditionally, there has always been a strong link between the CCAP in Chinhoyi and the Chinhoyi Dutch Reformed congregation. This was because until 1992 the minister of the CCAP Church was also a member of the Afrikaans Dutch Reformed congregation. The minister of the CCAP, the Reverend AJ Viljoen Jnr¹⁰, was also on the Dutch Reformed Church Commission for missions in an advisory capacity.

At present a special ecumenical project is under way to visit and comfort Aids victims and there is ongoing participation in the establishment and maintenance of a children's home for Aids orphans in Chinhoyi. After Botswana, Zimbabwe now has the second highest number of Aids infected people in the world (Article in the *Zimbabwe Independent Weekly: Aids wreaks havoc in Zimbabwe* dated 30th October 1998:1). Wreaths and coffins are sold by street vendors and at flea markets.

4.4.5 *Personal involvement in the missionary task*

Generally the 1990's ushered in a new paradigm of history in the Dutch Reformed Church in Zimbabwe and specifically in the Chinhoyi congregation. People were no longer satisfied to employ someone else to bring the Gospel to their workers. They prefer to do this task themselves. Presently, several Dutch Reformed farmers start the day with a reading from Scripture. All the workers are invited to share in this. Some

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In 1992 AJ Viljoen Jnr left to minister to the Harare congregation

would see in this action a return to the Dutch Reformed tradition that prevailed a century ago, viz the tradition of the Gospel being shared by everyone who lives on the same farm.

To start the day the workers are invited to be present at the reading of Scripture. The farmers use English to bring the Gospel to their people. In this we see an advantage of having a common language. Lately, the use of a common language has also made the ministry to the squatter camp on the banks of the Angwa River a reality. In the paragraph on mining in the Lomagundi (Makonde) area, it was mentioned that a visit had been made to the squatter camp. Literally thousands of squatters pan gold for a living. They exist in the most crowded and unhygienic circumstances. After much prayer by some members of the congregation, a ministry was started to them. Lately, there are plans to educate the children in the camp (interview Boet Pretorius: *ons wil skool bou* 1996).

Although the Church is facing a new situation in Zimbabwe in which radical adaptations have to be made, it is *freer* to bring a liberating message to everyone. The Dutch Reformed Church is challenged to use its opportunities so that the relevance of the Gospel will be seen to lie in its universal applicability to men in their common need. There is not only a general renewal in Zimbabwe, and specifically in Chinhoyi, but there is a remarkable renewal of other great world religions. In the past two years a mosque has been built in Chinhoyi and the Islamic religion is gaining ground at an alarming pace.

4.4.6 Prayer plays an important role in the missionary endeavour

The Chinhoyi congregation believes, together with the rest of the Dutch Reformed Church in Zimbabwe, that neither the simplest task nor largest project can be successful if God does not bless it first. This means that no ecclesiastical activities take place without the congregations first praying about them. The members of the Dutch Reformed Church also believe that you cannot pray effectively about something

of which you have little or no knowledge. This is why some members of the Chinhoyi congregation visited the squatter camp before they decided that missionary work should be started among the people who lived there. Members of the Dutch Reformed Church believe that faith is trusting in something of which you must have prior knowledge (Leer uit die Woord Boek 6 1979:93).

This kind of argument also led to eight members of the Chinhoyi congregation going on a prayer crusade to Tunisia during October 1995. This was as part of an overarching missionary outreach organised during 1995. Some executive officers of *The Foundation for Christ-Centred Education (FCE)* with its headquarters in Stellenbosch South Africa¹¹ visited Chinhoyi and recruited eight members of the congregation to go to Tunisia. In this outreach each group of eight to ten persons was required to visit a city. The city which was visited by the group was one out of one hundred capital cities in the world known to have a minority Christian population. They were to make contact with schoolteachers in those cities and see if the teachers could possibly be influenced, and perhaps trained, to the Christian way of thinking. An additional task was to pray that God would constrain the Islamic faith in the world.

The eight *crusaders* were first required to attend a training course in missionary methods offered in South Africa, then to travel to Tunisia from there (Testimony by Liana Duvenage, Mina Marx, Celia and Boet Pretorius, Paulette du Plessis at the church service November 1995). While they were in Tunisia the Dutch Reformed congregation in Chinhoyi gathered every day between eight and twelve o' clock to intercede for them. Amongst the regular attenders were the following persons: Liana Barnard, Ern  Pretorius, Sheila Fraser, Marie Pretorius, Sienie van der Westhuysen.

The influence of Andrew Murray may be observed in this. Andrew Murray always prayed before he did anything. One of the best known books written by him was *Abide*

¹¹ Jannie Champion, one of the executives of FCE, said that the organisation which had been founded in 1991 was greatly influenced by the piety of Andrew Murray. He said that the first meeting of the organisation had been held in the very building where the first signs of the evangelical revival during the nineteenth century had been seen.

in Me. In this book he gives an argument based on Scripture that if one abides in Jesus Christ one's prayers are answered.

4.4.7 The factors of education and evangelisation are important in the congregation's vision for the future

Not only have members in the congregation established schools on their farms, organisations to pray for their own children and their children's teachers (*Mothers who care*), offered religious instruction in schools, established women's clubs and Bible Study groups for their workers, but have also become imbued with a missionary vision for the future.

In 1996 several members of the Chinhoyi congregation underwent more intensive training with the *Foundation of Christ-Centred Education*. Their motive was to influence school teachers locally. Their vision is to promote and establish Christ-centred education world-wide, and to make disciples for Jesus Christ. In this we see that the factors of evangelisation and education as important components of the Dutch Reformed piety have again come to the fore. In this too, Andrew Murray's influence is observed. Jannie Champion, the *FCE* executive in charge of the training courses, had stated that their organisation is based on Andrew Murray's teaching (Verbally Jannie Champion at a meeting of the Women's Auxiliary in Chinhoyi 1996).

4.4.8 Some results of the different types of interaction between the church and society

GJ Pillay alluded in *Church and society: some historical perceptions*, that there are four types of interaction between the church and society, namely public witness, social upliftment and empowerment, the increase of social strength of socially disinherited people and the establishment of the community (SHE December 1994:110). The use of his classification is a useful tool to illustrate the interaction between the church and society at grassroots level in the Dutch Reformed Church congregations.

In the congregations all four of these types of interaction take place. For instance in Chinhoyi the public witness is carried out individually, not only at services, but through the daily actions of the members. This is especially seen on farms where an increasing number of people are converted to Christianity.

Here may be mentioned a recent case in which exemplary lives played a role in the conversion of a person. Petrau Phiri (national registration number: 70 016917 T 70) a farm manager on Kanami Estates in the Chinhoyi district was born in Zumbo, Mozambique on the 3rd June 1940. In 1994 Petrau received an official message via the government in Mozambique informing him that he had inherited a chieftainship. Chief Benedictine of Zumbo had died and Petrau was his successor. Petrau declined to take up this very important position although at election time he was fetched by helicopter to go and cast his vote in Mozambique. This points to the respect that his people had for him. He did not want to go and live in Mozambique again as his family all lived on Kanami Estates farm. In Zimbabwe the family was able to attend schools and clinics. They were also employed. This is in contrast to what the family could expect if they returned to Mozambique.

Three years ago Petrau swallowed a fish bone that lodged in his intestine. Although Dr Linington of Chinhoyi operated immediately infection spread and Petrau was extremely ill. During his illness he asked for a Bible. A Bible was given to him by the youngest white on the farm. Petrau started to read Scripture every day.

This amazed everyone because various evangelists had been trying to convert Petrau since 1965 when a missionary outreach was established on the farm. Petrau died on the 7th October 1998. Before he died he witnessed to his faith before many people. He said that he had not been converted by the preaching and teaching of any individual, but by the example of the lives of the Christian farm owners. Phiri's background was given as proof that indigenous people of high standing do become Christians. His story is also told to show that the missionary goal may be achieved indirectly where the direct means had failed.

4.4.9 *The Church's interaction with society does not always have conversion as its goal*

The interaction between Christians and society also brings about social upliftment and empowerment and increases social strength. The example used here is the people panning for gold along the Angwa River. For a number of years church services have been held for them where they work, under the trees. Lately attempts have been made to establish a school for the children of the squatters (Verbally Boet Pretorius). This would be the beginning of the establishment of a permanent Christian community. Throughout the country permanent communities have been established on farms. This has resulted in empowerment through education and has increased the social strength of some of the poorest people in the country. In this interaction with society the Church has not always had the conversion of people to Christianity as its sole goal. Compassion has prompted much of this interaction.

Other examples that may be mentioned here are firstly the Dutch Reformed Church's *Borehole Project* that has brought about empowerment and social strength through supplying the communities with the water needed to sustain life and crops, secondly, by supporting many other organisations and institutions in Zimbabwe that were not established by the Dutch Reformed Church. Here only a few that were chosen at random are mentioned: *Chegetienai Centre* in Chinhoyi for elderly homeless blacks, the *Good Shepherd Centre* in Chinhoyi for Aids orphans, *Sunningdale Trust* for the aged from all religions and walks of life in Chinhoyi, *Hopefields Trust* for the mentally handicapped in Harare, *Scripture Union* and *Youth for Christ* for the youth irrespective of denomination, *Island Hospice* for the terminally ill, *Christian Care* in Harare. The examination of the financial statements of the Dutch Reformed Church will give an idea of the many organisations and institutions that have benefitted from the support of the Dutch Reformed Church in Zimbabwe. Financial support is given in compassion for the government can no longer support or aid the great majority of charities in Zimbabwe.

4.5 Conclusion to Chapter Four

A description was given of the world view of the members of this congregation with regard to certain theological concepts, for instance, Scripture, History, Body of Christ, Ecumenism, Prayer, Praise and Worship, Liturgy. It was found that these people based their life on Scripture and showed that the factors of evangelisation, education and language were important components of Dutch Reformed piety.

An explanation was given of why the factor of evangelisation was the most important component in their piety. Where the motive was Church growth and survival, the Afrikaans language was of no use. English was much more useful as a tool of education. Education was important because the church required members to be literate enough to read their Bibles. Andrew Murray's influence is observed in the whole process.

Where outreach was not a priority, for instance in hearing the Gospel for themselves, then the factor of Afrikaans as a language was important. Research proved that several members of this congregation would rather change their Church than allow their own children to be instructed in English. The Chinhoyi congregation of the Dutch Reformed Church has tried to remain relevant in the society in which it exists. To do this, members have had to sacrifice much that was dear to them, culturally and traditionally. As an example of this it was mentioned that the instruction of the children in this congregation was now in English and no longer in Afrikaans.

Because of the change in the language of instruction, some members have transferred to the other Afrikaans speaking Churches. Even in this the influence of Andrew Murray is observed, for he promoted an intimate relationship between people and God through prayers and reading of Scripture. The ideal was to lead a sanctified life in thankfulness for salvation through Jesus Christ.

The researcher found that a charismatic tendency was present in not only the Chinhoyi congregation but others too. Here the Marondera, Karoi and Harare English congregations may be mentioned as the matter had been discussed at Presbytery level. In most other congregations some of this tendency is to be found as a result of the cross-cultural interaction. The researcher described how this influence affected the children and also how by allowing Bible Study groups to function over denominational boundaries this influence affected the Women's Auxiliary.

There is also a dark side to piety. Sometimes in the endeavour to manipulate an intimacy with God a person's piety changes into mysticism. Then salvation becomes adherence to the performance of good works or heavy penances. It denies the imputation theory of the atonement, minimises the worth of the church as a visible divine institution, depreciates the value of Scripture and reveals a marked pantheistic tendency. This research took heed of the didactic lessons from church history about mysticism, but could not find concrete evidence of the above in the Chinhoyi congregation. Here the centre of the ecclesiastical life is Scripture and the spreading of the gospel.

A description was given of how the members regarded ~~the~~ missionary dimension in the congregation. It was concluded that the evangelical outreach by the congregation took on different forms. Firstly, ecumenically, as in the combined and English services. Secondly, in the establishment of new ministries locally, as in the evangelical outreach to farm workers, black schools, clinics and hospitals, Aids victims and the squatters.

In the description that was given of the Chinhoyi congregation of the Dutch Reformed Church in its sociological context, it was noted that other religions existed in the Lomagundi (Makondi) district. In comparison to most of these, as for instance the Catholic Church with 55 000 members in the Makondi diocese, the Chinhoyi congregation was small. It was found that size did matter when it came to *evangelisation* in the Chinhoyi congregation.

An explanation was given of why the Dutch Reformed ministry cannot be gauged by

examining the published numbers of the members in the congregation. The ministry is far wider than it at first appears to be, for instance 153 adults gave not only their personal time, but also half a million dollars during a difficult financial year (1995) to bring relief to those who needed it.

The ministry by the congregation touches thousands of lives. The emphasis was not only on trying to save souls, but to have compassion for anyone who was suffering. This is *the liturgical dimension* in the best sense of the meaning (Kritzinger, Meiring, Saayman 1994: 38,51). The modes of ministry changed with prevailing circumstances and this sometimes resulted in a model of worship that was not completely orthodox, but more charismatic as for instance in the informal church services.

In this investigation it was found that seeds of discontent were sown because of the changes in liturgy and church structure. A few members were no longer comfortable with many of the innovations, but even to these traditionalists the evangelical goals were very important. Where the total membership is already small this new direction by the Dutch Reformed Church needs careful consideration if it is not to lose its Afrikaans traditional orthodox members and character.

It is believed that the universal Church in Zimbabwe generally, and the Chinhoyi congregation of the Dutch Reformed Church specifically, was showing signs of an evangelical revival that was due to some extent to the influence that Andrew Murray still has on the Dutch Reformed Church in Zimbabwe. This is observed in the manner in which people experience Christ as a reality in their lives and in the way they establish what they believe is a living relationship with Jesus Christ. They believe that life is a process of sanctification. In the process prayer plays an important role.

In this chapter an explanation was given of the characteristics of this renewal: Firstly, a focus on personal sanctification accompanied by many earnest prayer meetings, secondly, the occurrence of several events that people believed were miracles from God and thirdly, an emphasis on the missionary dimension. All these characteristics are prevalent in the Chinhoyi congregation. In the interaction between the church and society it was found that public witness, social upliftment and empowerment, increase

in social strength and the establishment of communities took place. Not all of the interaction between church and society had conversion to Christianity as its goal, although it does strive to show the way to the Kingdom of God. This interaction with society does not mean that the Church had consciously embarked on a policy of social reform. It was simply the result of certain given circumstances. The dominant sentiments in human relations were elements of feeling such as faith and compassion.

CHAPTER FIVE

THE RESULTS OF THE RESEARCH OF THIS THESIS

It is acknowledged that some presuppositions and pre-understandings and biases invariably impose limits on this type of work, which is *theologising from below*. This thesis was not intended as an apology by a minority group to legitimise its existence in Zimbabwe. It was a quest that concerned identity; while at the same time it recorded the history of the Dutch Reformed Church in that country. The research was basically concerned with questions relating to life (Van Huysteen 1970), such as *who are the Dutch Reformed people living in Zimbabwe and where do they come from?, why do they do things in a certain manner?*

This thesis was also a quest for the identity of their God. The research and recorded history strove to show the perception of God held by these people and how they experienced the reality of His presence.

The researcher found that the Dutch Reformed Church had always participated actively in the building of society. A deeper sociological understanding of the situation was reached as the results showed that Christians cannot exist in isolation without compassion for other humans in their environment. The Dutch Reformed Church felt that it had to satisfy the spiritual and other needs of those with whom they came in contact. This is why the Dutch Reformed Church came to Zimbabwe, built schools, cared for the poor and sick and otherwise did what they could to minister to society. The church interacted with the society in which it found itself.

GJ Pillay (SHE December 1994:114-129) concluded that there are four types of interaction between the church and society, namely, public witness, social upliftment and empowerment, the increase of social strength and the establishment of the community. His classification was a useful tool with which to work. With the means

at its disposal¹ the Dutch Reformed Church in Zimbabwe has done what it could in its interaction with society. The Zimbabwe government of the day has recognised this and on various occasions publicly expressed its gratitude for the work done by the Dutch Reformed Church, especially in the field of education.

The Church also had a responsibility to indicate the biblical values of justice, peace and human rights and dignity. This it could and can easily do, as no other organisation in Zimbabwe can gather so many people together on a regular basis as the churches are able to do. However, it did not always act as quickly as it should have and the reason must be sought in the fact that only a few Afrikaners in Zimbabwe actively participated in politics. Very few were willing to serve on any committees or commissions. In recent times a common excuse was that they could not express themselves well in English, which is the official language.

This is perhaps a mechanism for survival as the political scene in Africa has a propensity to change dramatically. This is further aggravated by the characteristic of the Afrikaners to *trek* (immigrate) when the situation is not to their liking. In the space of a century they have travelled up and then down Africa and this inclination is still in many of their lives. As proof of this may be mentioned the many farmers that have *trekked* to Zambia, Malawi, Kenya and Mozambique in the past five years. This instinct to *trek* and not fight for political rights is accompanied by the tenacity to survive. The Afrikaners tend to live in isolation when surrounded by other cultural groups. Perhaps the roots of their *Apartheid* policy must be sought here.

The only thing that these *Trekkers* can be sure of taking with them is their faith, as many of the governments in Africa have introduced currency and other restrictions on immigrants. In these cases it is fair to say that their religion is a *liberation theology*. Van Zyl has argued that Andrew Murray's salvic theology was a theology that personally liberated Christians (Van Zyl; 1989: 232).

¹ In this thesis the lack of financial aid and shortage of manpower was illustrated. There was never a lack of personal witness or compassion at any time during this history.

Because of the strong evangelical influence that Andrew Murray exercised on the Dutch Reformed people who lived in Zimbabwe, the strain of Neo-Calvinism as propounded by Abraham Kuyper (Strauss in SHE December 1994:202; Brown 1993:130) never gained a strong following here. In the evangelical strain, every person is the object of mission until a personal relationship is established with God. The lives of converts then become a process of sanctification in gratitude for their redemption.

In contrast to this world view, the flame of Afrikaner nationalism which is characteristic of the Kuyperian Neo-Calvinism, has only flickered sporadically² then died down as other issues became more important in the lives of the Zimbabwean Afrikaners. It would have been to no avail had the members of the Dutch Reformed Church who came to live here tried to establish an Afrikaner nationalist base in Zimbabwe because there were too few *conservative, patriotic* Afrikaners present to justify such an action.

Those who lived in Zimbabwe were not interested in politics to the extent that they wished to establish an exclusive party to look after Afrikaner interests. In general, the Zimbabwean Afrikaners passively supported the government of the day for most of them were not registered on either the national or the local voters' rolls.

Another strong characteristic of the Neo-Calvinism was its opposition to evangelisation (Spoelstra in SHE December 1994:180-191). In Zimbabwe there has never been strong support for this type of thinking. Perhaps, this is because the church was established through evangelisation and regards this task to be uncompleted until the masses in the country are Christianised.

In the past, the preaching and teaching of Andrew Murray influenced the Dutch Reformed members in Zimbabwe. Presently his books are still read and have been

²

There were two such periods, first, during the campaign to establish the CNO schools and second, during the period leading up to the Civil War in Zimbabwe. In both these periods the Zimbabwean Afrikaners were fighting for survival. Those who felt strongly about Afrikaner nationalism left to live in South Africa.

reprinted because of the demand for his literature³. This strain of personal and evangelical faith is prominent and not abstract. It gives its followers concrete admonitions for their daily lives and it bases itself on personal experiences of what is taken to be supernatural reality. The researcher found that almost everyone claimed to regularly experience the presence of God in their lives. This gave extra impact to their lives.

It was found that the faith of the members of the Dutch Reformed Church was stimulated by contextual factors such as the spiritual and other needs of the various population groups in Zimbabwe. In the past this resulted in the establishment of the RCZ, the church for the Shona people, then the CCAP church that ministered to the Chewa people and most recently, the Tabernacle of David, which was established as a result of the schism in the Chinhoyi congregation. The latter church draws a multiracial and multicultural English community. It is perhaps the first indigenous church in Zimbabwe that caters for everyone.

Institutional factors such as the church itself, the schools that were founded and maintained, and the numerous organisations that were established also stimulated the faith of the members of the Dutch Reformed Church. The social and cultural aspects were consolidating elements in the process, while the concern about secularisation and the liberalisation of morals were recognised and appreciated by the community.

The development of faith of members of the Dutch Reformed Church is also activated by the internal factors. This church draws members from a minority white population group which speaks Afrikaans and comes from a strong religious orthodox environment. This category of people is decreasing in Zimbabwe. The establishment of the RCZ and CCAP was legitimised because the members spoke different languages. In the case of the schism that occurred in the Dutch Reformed congregation in Chinhoyi, language was also a factor, though the model of worship was the main reason for some members leaving the church to form a fellowship called *The Tabernacle of David*.

³

This may be due to the dearth of such literature in Zimbabwe.

These preferred a more charismatic model of worship and on the 25th November 1995 were accused by the Presbytery of Harare of being influenced by the dark side of Andrew Murray's evangelical theology, in that they were willing to give up orthodox principles to win *souls for Christ*.

In this thesis the main components of the piety of the members of the Dutch Reformed Church were described as evangelisation, language and education. Of these three, it was shown that the component of evangelisation was the most important, while language was the least considered throughout the history (1836-1995) recorded here. If the discussions among the three Afrikaans speaking churches and discussions within the family of Dutch Reformed Churches (NGK), accept the concept of unity this will be a further indication of the evangelical influence that Andrew Murray still has in this church. This will also determine the future of the Dutch Reformed Church.

The most pressing task of the Dutch Reformed Church in Zimbabwe at present will be the economic issue. Society is becoming poorer and corruption is rife. It is estimated that unemployment in Zimbabwe has now reached the fifty percent mark (1998). Another social problem in Zimbabwe is the appearance of street children, the majority of whom are Aids orphans. Because the law prohibits child labour⁴ these children must beg to survive. Education could be part of the solution. If this is so, the Church should be able to hold its own in Zimbabwean society, as one of the main components of its piety has always been education. A massive effort to improve the quality of life will have to be made in the field of education. Another *Daisyfield/Bothashof Institution* is needed in Zimbabwe for these Aids Orphans.

The Dutch Reformed members agree that it was God who maintained the church throughout the history recorded here. At previous synodal meetings, discussions have focussed on the discontinuation of the SMA. It was thought that the church could not continue to exist because of financial restraints brought about by the decreasing number of members.

⁴ Children under 18 years are not allowed to earn money and it is unlawful for anyone to employ such a child. It may be a good thing if High School children can earn some money in their spare time.

In the face of these difficulties the Dutch Reformed Church has continued to offer people in Zimbabwe *Faith, Hope and Love*. They believe that the strength of the church does not lie in the small number of its members, nor in its questionable material wealth, but in the willingness to be obedient to what the members believe is the *Will of God* for their lives (Murray 1898 *School of Obedience*).

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SMA – Synod

KLUIS 1155	1957-63	Sinodes
KLUIS 1156	1964-65	Korrespondensie
KLUIS 1157	1970-84	Sinodes
KLUIS 1158	1978-88	Sinodes
KLUIS 1159	1967 & 1975	Kladnotule
KLUIS 1160	No Date	Sinode stukke

SMA – Sinodale Kommissie

KLUIS 1161	1971-74	Algemene sinode Transvaal
KLUIS 1162	1957-74	Moderatuur: Diverse
KLUIS 1163	1953-61	Diverse
KLUIS 1164	1962-74	Diverse
KLUIS 1165	1965-66	Diverse
KLUIS 1166	1967-68	Diverse
KLUIS 1167	1969-70	Diverse
KLUIS 1168	1971-85	Diverse
KLUIS 1169	1962	Algemene sinode Transvaal
KLUIS 1170	1963-74	Vergaderingstukke
KLUIS 1171	1975-81	Vergaderingstukke

SMA – Saakgelastigde. Al die klui se inhoud: Diverse.

KLUIS 1172	1957-58
KLUIS 1173	1959-60
KLUIS 1174	1961-62
KLUIS 1175	1963
KLUIS 1176	1964
KLUIS 1177	1965
KLUIS 1178	1966
KLUIS 1179	1967
KLUIS 1180	1968
KLUIS 1181	1969
KLUIS 1182	1970-71
KLUIS 1183	1972-73
KLUIS 1184	1974-75
KLUIS 1185	1976-79
KLUIS 1186	
KLUIS 1187	
KLUIS 1188	

SMA - Skriba

KLUIS 1189	1958-81	Diverse
KLUIS 1190	1959-63	Korrespondensie
KLUIS 1191	1962-64	Ander Kerke
KLUIS 1192	1965-67	Ander Kerke
KLUIS 1193	1968-69	Ander Kerke
KLUIS 1194	1970-73	Ander Kerke
KLUIS 1195	1974-76	Ander Kerke
KLUIS 1196	1959-67	Korrespondensie

SMA - Aktuaris

KLUIS 1197	1964-71	Regsadviese
KLUIS 1198	1958-85; 1988-89	Regsadviese
KLUIS 1199		Regsadviese

SMA – Diens van Barmhartigheid

KLUIS 1200	1959-61	Diverse
KLUIS 1201	1962-65	Diverse
KLUIS 1202	1966-68	Diverse
KLUIS 1203	1969-79	Diverse

SMA – Leer en Aktuele Sake

KLUIS 1204	1958-74	Diverse
KLUIS 1205	1965-69	Sensorraad
KLUIS 1207	1970-75	Sensorraad

SMA – Sinodale Jeugkommissie

KLUIS 1206		Diverse
KLUIS 1208	1958-65	Diverse
KLUIS 1209	1966-70	Diverse
KLUIS 1210	1971-73	Diverse
KLUIS 1211	1974-80	Diverse
KLUIS 1212	1958-73	KJV notule
KLUIS 1213		KJV Korrespondensie
KLUIS 1214		KJV Korrespondensie
KLUIS 1215		KJV Korrespondensie
KLUIS 1216		KJV Korrespondensie
KLUIS 1217		KJV Korrespondensie
KLUIS 1218		KJV Korrespondensie
KLUIS 1219	1940-48	Kinderkrans
KLUIS 1220		KSK Korrespondensie
KLUIS 1221		KSK Korrespondensie

SMA – Ampsbediening en Evangelisasie

KLUIS 1222	1958-68	Diverse
KLUIS 1223	1969-73	Diverse
KLUIS 1224	1974-77	Diverse

SMA – Sinodale Sendingkommissie

KLUIS 1225 1955-59 Diverse
KLUIS 1226 1960-61 Diverse
KLUIS 1227 1962-74 Diverse
KLUIS 1228 1962-65 Diverse

SMA – Vrouediens

KLUIS 1299 Notule: Bindura 1969-78
Bulawayo 1963-74
Enkeldoorn 1964-70
Gatoma 1967-73
Gwelo 1967-73

KLUIS 1300 Notule: Marandellas 1967-73
Melsetter 1975-81
KLUIS 1301 Notule: Salisbury 1967-74
Sinoia 1967-74
Umtali 1967-74

SMA Algemeen

KLUIS 1302 Ringvergaderings:
Enkeldoorn 1957-73
Lusaka 1963-74
KLUIS 1303
Melsetter 1964-72
Meru 1963-68

KLUIS 1306 1956-1971 Kapelaandiens

SMA – Bothashof School

KLUIS 1309 - 1340

SMA – Excelsior School

KLUIS 1341 1959-70

SMA - RCVV

KLUIS 1244 Diverse
KLUIS 1245 Diverse
KLUIS 1246 Diverse
KLUIS 1247 Diverse
KLUIS 1248 Diverse
KLUIS 1249 Hoofbestuur Notule en Korrespondensie
KLUIS 1250 1957-1967 Finansiële Verslae
KLUIS 1251 1964-1975 Jaarprogramme
KLUIS 1252 Geskiedkundige oorsig

KLUIS 1253	1954-57	1954-1957 Stigtingsnotule
KLUIS 1254	1937-58	Hoofbestuur notule
KLUIS 1255	1959-67	
KLUIS 1256	1967-75	
KLUIS 1257	1932-59	
KLUIS 1258	1937-75	
KLUIS 1259	1947-75	
KLUIS 1260	1937-68	Kongresse
KLUIS 1261	1957-60	Kongresse
KLUIS 1262	1962-66	Kongresse
KLUIS 1263	1968-76	Kongresse
KLUIS 1264		Kongresse Diverse
KLUIS 1265	1938-75	Korrespondensie
KLUIS 1266	1938-57	Hoofbestuur Korrespondensie
KLUIS 1267	1957-74	Korrespondensie
KLUIS 1268	1938-48	Stigting van takke
KLUIS 1269	1954-69	Korrespondensie
KLUIS 1270	1957-61	Korrespondensie: Afrikaans op Skole
KLUIS 1271	1940-53	Omsendbriewe
KLUIS 1274	1957-68	Bestellings
KLUIS 1275	1939	Handleiding en Reglemente
KLUIS 1276	1940-70	
KLUIS 1277	1958; 1970-72; 1978	
KLUIS 1278	1944-55	
KLUIS 1279		
KLUIS 1280	1965-75	
KLUIS 1281	1940-74	Reisende werkster
KLUIS 1282	1948-59	Biblioteekdiens
KLUIS 1284	1943-51	Notule - Shabani
KLUIS 1285	1954-76	Verslae
KLUIS 1286	1937-56	Inkomste en uitgawes
KLUIS 1287	1956-75	Balansstate
KLUIS 1288	1948-52	Financial Reports
KLUIS 1289	1975-76	Financial Reports at Dissolution of RCVV
KLUIS 1342 – 1361		Harmony Young Woman's Institution
KLUIS 1369-70 , 1958-73		Vergesig Old People's Home

SMA - Vrouediens

KLUIS 1229	1975-79	Notule
KLUIS 1230 – 1234		Korrespondensie

SMA – Midde-Afrika Vroue Sending Vereniging

KLUIS 1235	1957-67	Notule
KLUIS 1236	1954-74	Korrespondensie
KLUIS 1237	1957-67	Korrespondensie
KLUIS 1238	1961-71	Korrespondensie
KLUIS 1239		Diverse
KLUIS 1240		Diverse
KLUIS 1241- 1243		Diverse

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5 National Archives Harare Zimbabwe Manuscripts

NAZ MS E 2 / 4 / 2. Director of Education to his Committee 1907.

NAZ MS M 11 / 1 / 1 Rhodes to Milton on the 9th February 1898.

NAZ Document 8060: Instructions to armed forces: Special Report April 1896.

NAZ Document 9138: Instructions to BSACo in military operations against Matebele June 1896.

NAZ Document: Native Regulations 1898.

British Government Publications: Four types of permits of occupation of land : C8130, C8773, C5488, C6645, C7171.

Republic of South Africa, Pretoria R 63 43 / 88.

National Archives documents pertaining to permits and grants for land.

Also the Koningsbode magazines and the following pamphlets by Andrew Murray published in Stellenbosch before 1928:

Die Lewe na 'n Goddelike plan
Gee die Here 'n Kans
Gebed en Genesing
Kan 'n mens seker wees?
Kastyding
Geen twyfel nie
Die deugsame Vrou

6 Letters

School Inspector, G McDearling, to the Headmaster of Bothashof Church School, Mr Christo Groenewald, dated 6 December 1966: Reference G McD / HM.

School Inspector, RF Gough, to the Headmaster, Mr Renier Ferreira, dated 4 November 1971: Reference E / 24F

Letters from the Reverend AF Louw addressed to Friends and Donors annually 1947 - 78.

Letter from the Reverend AF Louw addressed to the Senior Welfare Officer on the 24 April 1957: Reference AFL / BL.

Letter from the Reverend AF Louw to O Cloete re: The situation in Rhodesia dated 5 September 1946.

Letter from the Reverend AF Louw to Deputy Director of Social Welfare, Mr Searle, dated 30 August 1957.

Letter from the Reverend AF Louw to the Probation Officer re: Section 62 Children's Protection and Adoption Act, dated 21 April 1964.

Letter from the Reverend AF Louw to the Reverend AB Wessels of Umtali re: Collection Tours dated 2 January 1953.

Private letters from the Reverend AF Louw to Shirley Nel (Pretorius) 1952 - 1988.

Private letters from Mrs Tillie Louw to Shirley Pretorius 1988 - 1992.

National Examination Board Pretoria, to the Headmaster of Bothashof Church School,

Mr Ferreira dated 3 February 1972. (No reference)

Mr JS Schlebusch to Shirley Pretorius re: Voortrekkers and Catechism (Sunday School) dated 9 September 1990.

B PRIMARY SOURCES - ORAL AND WRITTEN (NOT LETTERS)

Data and history were collected from:

All the Dutch Reformed Congregations in Zimbabwe (SMA) during February to May 1995.

A survey was carried out among the children of the Dutch Reformed Church in February 1996.

Discussions were held and data collected from, the following persons over a long period:

Bosch, David J, 1987b. *The Christian Church in a revolutionary situation*. Unpublished address.

Dr Willie Bruwer, PO Box 10163, Ashton Manor, Kempton Park. RSA. re: Chinhoyi congregation.

Professor Adrio König, Faculty of Theology, Department of Theological Ethics, Unisa. RSA. re: Structure of the congregations within the Dutch Reformed Church since 1988 and schism within the Dutch Reformed Church in South Africa; The Dutch Reformed world view concerning the following specific doctrine: Attributes of God, Incarnation of Christ, Body of Christ, Salvation. (Vroueaksie konferensie 1987, Chinhoyi Gemeentekamp 1987)

The Reverend Venito Keyter, Karoi congregation of the Dutch Reformed Church in Zimbabwe. re: The expression of faith by members of the Dutch Reformed Church in the congregation; the structure of the SMA; orthodoxy of the Dutch Reformed Church.

The Reverend Dolf Kruger, 230 Amos Street, Pretoria, RSA. re: Civil War in Zimbabwe; Structure of the Dutch Reformed Church, Chinhoyi congregation.

The Reverend Phillip Ligthart, 1 Highway, Chinoyi. Zimbabwe. re: Pietism; the Chinhoyi congregation; missions; doctrine of the Dutch Reformed Church.

The Reverend Hannes Londt, Santos Haven 157, Mossel Bay. RSA. re: Missions in Zimbabwe and South Africa.

The Reverend AF Louw (deceased). We discussed various matters about faith and ministry.

Mrs Tillie Louw, Huis Herfsblaar, 1244 Webb Street, Queenswood, Pretoria, RSA. re: Bothashof Church School and the care of destitute children; the life and ministry of her husband the Reverend AF Louw.

The Reverend Frans Maritz (General Secretary SMA), Dutch Reformed Church Office, Samora Machele Avenue, Harare, Zimbabwe. re: All matters concerning the structure of the Dutch Reformed Church in Zimbabwe; the individual congregations and how they express their faith in the Lord; ecumenism and social action by the Dutch Reformed Church; the relationship between the State and the SMA; doctrine and the Church Order.

The Reverend Henry Murray (Chairperson of the Presbytery of Harare), Dutch Reformed Church Office, Samora Machele Avenue, Harare, Zimbabwe. re: All matters concerning the structure of the Presbyteries; the world view of members of the Dutch Reformed Church; the Chinhoyi congregation and revival; CAVA and the mission situation within the Dutch Reformed Church; orthodoxy of the Dutch Reformed Church.

Mrs Susan Murray (Chairperson of the Women's Auxiliary), Dutch Reformed Church Office, Samora Machele Avenue, Harare, Zimbabwe. re: RCVV and the Women's Auxiliary of the Dutch Reformed Church in Zimbabwe.

Professor S P Olivier, 8 Nanette Avenue, Pennington, Durban, RSA. re: History of the Dutch Reformed Church and Education in Zimbabwe up to 1945.

The Reverend Willie Pieters, The Dutch Reformed Church Office, Samora Machele Avenue, Harare, Zimbabwe. re: Bothashof Church School and Eaglesvale College; the youth.

The Reverend AS van Dyk (Moderator of the SMA), Dutch Reformed Church Office, Samora Machele Avenue, Harare, Zimbabwe. re: All matters concerning the structure of the Dutch Reformed Church in Zimbabwe; the relationship between the State and the Dutch Reformed Church; Ecumenism and social action of the Church; the personal piety that exists within the individual congregations.

The Reverend Myburgh Verster (CAVA), The Dutch Reformed Church Building, Samora Machele Avenue, Harare, Zimbabwe. re: Matters concerning CAVA, missions and the Dutch Reformed Church in Zimbabwe.

The Reverend Bertus Viljoen Snr, CCAP, PO Box CR 32, Cranborne, Harare, Zimbabwe. re: CCAP in Chinhoyi, and missions in general; orthodoxy of the Dutch Reformed Church.

The Reverend Bertus Viljoen Jnr, 34 Ridgeway South, Highlands, Harare, Zimbabwe. re: The Dutch Reformed Church in Zimbabwe; the piety of the ministers and lay members within the SMA; the world view of the members of the Dutch Reformed Church in Zimbabwe and of the members of the Dutch Reformed Church in South Africa; doctrine of the Dutch Reformed Church.

The Reverend Tiewie Willemse, 158 Langebrink Avenue, Centurion, RSA. re: Chinhoyi congregation, the piety of the members of the Dutch Reformed Church in Zimbabwe and South Africa.

Mrs Esmé Willemse, 158 Langebrink Avenue, Centurion, RSA. re: The situation of women belonging to the Dutch Reformed Church in Zimbabwe, and women belonging to the Dutch Reformed Church in South Africa.

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H BOOKS BY ANDREW MURRAY STILL FOUND IN ZIMBABWE

These books are listed in alphabetical order in the English language. Where the Afrikaans title is known, it is mentioned. Not all Murray's writings were intended as books. Some were articles and pamphlets as shown under section 5 concerning material found in the National Archives in Harare. Some background information is given where available. Andrew Murray's books have recently been reprinted and are freely available in Zimbabwe. They are also found in private and public libraries. Some of the following books are found presently in the smaller centres of Zimbabwe. The Chinhoyi Dutch Reformed Church bookshop has a large selection of these books (15th February 1997). The main publishers are Whittaker House, and Dieper Lewer Uitgewers Paradise Pennsylvania USA.

Title: ***Abide in Christ***

Afrikaans title: Bly in Christus

Dutch title: Blijf in Jezus

This book was originally published in Dutch and was written in 1864 at Worcester during the South African Revival and was used as a practical guide for new converts to Christianity. Within 4 years 40 000 copies were printed and eighteen years later it was translated into English. This book has been reprinted and is once more available in bookshops in Zimbabwe. The title is the theme of the book. Murray believed that it was in every Christian's ability to abide in Christ as stated in John 15:4. The instruction took the form of daily devotions for one month.

Title: **Absolute Surrender**

Afrikaans title: Algehele Oorgawe

This work was published in 1895 and consisted of nine chapters in which Murray instructs Christians in surrendering themselves completely to Christ. This he saw as the solution to the church as well as a Christian's greatest need. Murray states that: *„God in die hemel beantwoord u gebede vir uself sowel as diegene om u, maar Hy stel ook een eis: Is u gewillig om uself volkome aan Hom te gee?’*

Title: **Aids to Devotion**

Published in 1909 with the subtitle *Thoughts on the Holy Spirit in the Epistle to the Ephesians*. Originally it took the form of a series of articles which were published by the Lovedale Christian Express and instructed on the call and cost of discipleship as portrayed in Ephesians.

Title: **The Andrew Murray Year Book**

Latest title: Day by day with Andrew Murray

Originally published in 1899, it contained quotations from 26 of Andrew Murray's books, a quotation for every day of the year. The Christian is assured of the love of Jesus Christ who is ready to do more than any Christian could request and petition from Him.

Title: **Be Perfect**

Afrikaans title: Wees Volmaak

Published in 1893, the book was written while Murray was on holiday at Kalkbaai. In this book he reflects on the word 'perfect' as illustrated in Scripture. His conclusion is that Christians can achieve certain perfection on earth. In order for this to happen the Christian must submit to the guidance of the Holy Spirit so that God the Father may work this perfection in the life of the Christian. This book is still widely read in Zimbabwe and is found in many libraries and bookshops.

Title: **The Blood of the Cross**

Afrikaans Title: Die Bloed van die Kruis

This book contains the last ten interviews that Murray gave concerning this topic. The first fifteen interviews regarding the topic were published in the book called *Die Krag van die Bloed*. Murray believed that salvation came to man by the blood of the crucified Christ.

Title: **Divine Healing**

Afrikaans Title: Goddelike Genesing

Published in 1900, it consists of Murray's own witnessing to the healing power of God. He states that: *„Hierdie waarheid is in absolute ooreenstemming met die Woord van God en dit is noodsaaklik dat elkeen dit sal insien sodat ons kan waarneem hoedat die Here sy krag en sy heerlikheid te midde van sy kinders openbaar’. This book is still widely read in Zimbabwe and the reprint is found in bookshops.*

Title: ***The Full Blessing of Pentecost***

Afrikaans title: Die Volle Pinksterseën

Published in 1907 with a subtitle 'The One Thing Needful'. In this book Murray encourages Christians to become fulfilled with the Holy Spirit. This book was widely read and is found in bookshops in Zimbabwe.

Title: ***The Holiest of All***

Afrikaans title: In die Heiligdom

Published in 1894, it was an exegesis of the book Hebrews in 130 chapters. This book is still available in bookshops.

Title: ***Holy in Christ***

Afrikaans title: Geheilig in Christus

Published in 1887. This is a theological study with an evangelical flavour with the subtitle: *Thoughts on the calling of God's Children to be Holy as He is Holy*. This book is still widely read in Zimbabwe and is now being reprinted.

Title: ***Humility***

Afrikaans title: Nederigheid

This book was published in 1895 and was widely read. The message was that a Christian should be humble before God and neighbour. Murray states that: *'Dit slegs deur God te besit, dat ek myself kan verloor'*. This book is still found in private libraries and is been reprinted.

Title: ***Let Us draw nigh***

Afrikaans title: In die Heiligdom

This was a continuation of the previous book with the same title. This book is still widely read in Zimbabwe and is available in bookshops.

Title: ***The Master's Indwelling***

Afrikaans title: Uit sy Volheid

First published in 1895 and presently still read in Zimbabwe as the reprints have become freely available. Written to encourage the converted to seek the indwelling of the Holy Spirit so that *'die gelowige uit die woestyn van mislukking en neerlaag, na die Kanaan van oorwinning kan breek.'*

Title: ***The Mystery of the True Vine***

Afrikaans title: Die Ware Wynstok

Originally published in 1897, it consists of 31 daily devotions. Later this book was reprinted with the title 'The Fruit of the Vine'. This book is still widely read in Zimbabwe and is available in bookshops.

Title: ***The New Life***

Afrikaans title: Nuwe Lewe

Published in Cape Town in 1885, it shows the six important aspects of Christian life. *Die Woord van God; die Seun; Die Gawe van die Vader; Sonde; Geloof; Die Heilige Gees; 'n Heilige Lewe.* This book is widely read in Zimbabwe and is available in bookshops.

Title: ***The Pocket Companion Series***

Afrikaans title: Die Goddelike Geheim (Een boekie)

This series consisted of twelve small booklets most of which are still available. They have been reprinted.

The Secret of Intercession

The Secret of Adoration

The Secret of the Faith Life

The Secret of Inspiration

The Secret of Abiding Presence

The Secret of United Prayer

The Secret of Fellowship

The Secret of The Cross

The Secret of Brotherly Love

The Secret of Power from on High

The Secret of Christ our Life

The Secret of the Throne of Grace

Title: ***The Power of the Blood of Jesus***

Afrikaans title: Die Krag van die Bloed

Dutch title: Die Krag van Jezus' bloed

Published in 1882, the book consists of the first ten messages that Murray delivered concerning the blood of Jesus Christ. The other ten essays are found in the book titled *The Blood of the Cross.*

Title: ***The Power of the Spirit***

This book was published in 1912 and was meant to be used by the clergy. Murray felt that the clergy must not neglect the most important aspect of their Christian life. He felt that ministers should know how powerful the Holy Spirit was. He said that they should be ever aware of the Holy Spirit and its empowering ministry. In this book Murray uses the theology of William Law, but in the preface he explains the difference between his own thinking and the theology of Law. This book is widely read, and available in bookshops in Zimbabwe.

Title: ***The Prayer Life***

This book was published to commemorate a Reformed Church ministers' conference held in Stellenbosch. Two hundred ministers were present and their witness is reported in this publication. The book shows that the Church needs prayer more than anything else to succeed in its ministry. This book is available in bookshops in Zimbabwe.

Title: ***Pray without Ceasing***

Afrikaans title: Bid sonder ophou

Later English title: Helps to Intercession

Published in 1898, it consists of 31 daily devotions and illustrates how a Christian should pray. This book is still available in Zimbabwe and is widely read.

Title: ***The School of Obedience***

Originally published in 1898, it consists of eight chapters which are dedicated to Christian students everywhere. This book is found in libraries and bookshops in Zimbabwe. It is still used as a Christian manual.

Title: ***Waiting on God***

Afrikaans title: Op God Wag

This book was published in 1895 and consists of 31 daily devotions. Murray believed that Christians did not allow God enough time in which to show them what He planned for them. Murray said that the Scripture openings at meetings and conferences were extremely short, not to speak of the private devotional time Christians offered to God daily. This book is widely read in Zimbabwe and is available in bookshops.

Title: ***Working for God***

Afrikaans: Op God Wag (vervolg)

This book was published in 1901 and was a continuation of the theme 'Waiting for God'. It consists of 31 daily devotions which encourages Christians to do God's work. It reminds them that this work is glorious and wonderful. Murray believed that Christians could feel much joy in doing the work of God that was especially blessed.

APPENDIX

1 Bulawayo Dutch Reformed Church congregation established on 6th September 1895

Before the influx of Afrikaner farmers into Gazaland the Church membership in the territory was greatest around Bulawayo. This was where on the 6th September 1895 the Reverend Strasheim established the first Dutch Reformed Church congregation for Europeans north of the Limpopo River. The evangelist Mr Groenewald, who had accompanied the Reverend Strasheim from South Africa, remained in Bulawayo to establish a school, while the minister took the road through Marandellas on his way to Gazaland. Later Groenewald was ordained to become the first minister to the Bulawayo congregation. He ministered from 1895 - 1903. Others followed in his footsteps:

The Reverend JN Geldenhuys	1904 - 1911
The Reverend JA van A Smuts	1912 - 1914
The Reverend P de W Eksteen	1915 - 1921
The Reverend HR Barrish	1918 - 1926
Doctor TC de Villiers	1927 - 1938
The Reverend AF Louw	1938 - 1945
The Reverend PD Lückhoff	1947 - 1950
Dr GC Oosthuijsen	1950 - 1956
The Reverend S Boshoff	1952
The Reverend S Boshoff (Bulawayo - Noord)	1952 - 1957
The Reverend PG Warnich	1956 - 1959
The Reverend CW Heunis	1960 - 1963
The Reverend WH van Niekerk	1965 - 1968
The Reverend RA Meyer	1968 - 1971
The Reverend FP du T Gertenbach	1972 - 1975

Vacant	1976
The Reverend GC Botha	1978 - 1981
The Reverend J Kriel	1980 - 1983
The Reverend PFJ van Vuuren	1983 - 1998

The Reverend CH Delpoort was the chaplain at Llewellyn Barracks, a large Army barracks situated near Bulawayo, between 1965 - 1969.

This congregation works closely together with the Reformed Church in Zimbabwe which uses their facilities and buildings. The English ministry has been discontinued due to lack of response.

2 The Melsetter-Chipinga Congregation founded on 12th October 1895

This congregation was established by PA Strasheim who came to Rhodesia on a church planting tour. Ministers in this congregation were:

The Reverend le Roux	1897 - 1904
Vacant	
The Reverend JJ Wessels	1906 - 1912
The Reverend FH Badenhorst	1912 - 1919
The Reverend AB Wessels	1920 - 1925
The Reverend CA van Schalkwyk	1927 - 1935

Then followed a period of temporary stays in the congregation. Two of these ministers were Reverend AJ Malherbe (1936-1937) and Reverend OSA Robertson (1937 - 1945). The Reverend Robertson came as a temporary replacement and stayed for eight years. The Reverend AM de V Esterhuysen (1947 - 1950) answered a call to the congregation at the end of 1947 and stayed for three years before going to another Rhodesian congregation, Rusape. Until September 1951 there was no ordained minister in the area, then JAJ Kriek (1947 - 1950) came and stayed for seven years. He was

succeeded by the Reverend JH van Niekerk who left for Gwelo in 1964. The congregation then called four ministers without success. This instance highlights one of the weaknesses in the Protestant system, viz that ministers are allowed to choose where they will serve. This is in contrast to the Roman Catholic system where priests are sent where they are needed most. There is an advantage in the Catholic model as it seldom happens that great areas, even whole countries, may be left without anyone to minister spiritually to church members. Zambia is a country that periodically experiences a lack of Dutch Reformed ministers.

The Reverend TD Moodie who is related to the pioneer family, was next to minister in Chipinga, he ministered from 1964 to 1967. After his departure the congregation called sixteen different ministers without success, until the Reverend JP Schoeman came and ministered between 1969 - 1973. Others who ministered here were:

The Reverend JP Schoeman	1969 - 1973
Vacant	1974 - 1975
The Reverend JG Haasbroek	1975 - 1981
Vacant	
The Reverend WJ Rossouw	1982 - 1985
Vacant	1985 - 1987
The Reverend FA Fouche	1986 - 1989
Vacant	1990
The Reverend JH Boshoff	1991
The Reverend Deon van Dyk	1992 - 1998

3 The Enkeldoom (Chivu) Congregation founded on 9th November 1895

The Reverend PA Strasheim established this congregation as well.
Ministers in this congregation were:

The Reverend Albert J Liebenberg	1895 - 1933
The Reverend RH van Wyk	1934 - 1943
The Reverend FJC van Heerden	1944 - 1945
The Reverend BJ Viljoen	1946 - 1956
The Reverend PE de Kock	1956 - 1960

Then followed a period when numerous ministers came to serve on a temporary basis until in February 1963 the Reverend JM Keary arrived and stayed for five years.

The Reverend JM Keary	1963 - 1968
The Reverend DE Steyn	1968 - 1971
The Reverend PJ Groenewald	1972 - 1975
Vacant - During this period Dr Willie Marais ministered here temporarily.	
The Reverend JG Wasseman	1977 - 1981
Vacant	
The Reverend SJ Heroldt	1983 - 1987
The Reverend WM Verster	1989 - 1984

This congregation ministered in combination with Harare South in the past. At present the practice is that the congregation makes use of temporary ministers. Two of these were the Reverend Horn and the Reverend Piet Human.

4 The Fort Victoria Congregation - founded on 16th November 1895

The Reverend PA Strasheim established this congregation.

Ministers in this congregation were:

The Reverend JH van Wyk	Temporary
The Reverend GJ le Roux	1937 - 1948
The Reverend JC Botha	1950 - 1954
The Reverend HS Theron	1955 - 1959
The Reverend PJ de Vos	1959 - 1964
Dr CJ Jackson	1965 - 1968
Dr JS Kellerman	1969 - 1973

The Reverend EP Malherbe	1972 - 1976
The Reverend JJH du Plessis	1974 - 1978
Dr Jan Richter	1978 - 1980
The Reverend JG Wasserman	1980
Vacant	1981
The Reverend DG Ganzavoort	1981 - 1985
The Reverend JP Barnard	1985 - 1991
The Reverend Johan Bezuidenhout	1993 -

5 A Period of near stagnation follows

Church growth is seriously hampered during two decades because of the following events:

- The Ndebele War in 1893
- The abortive Jameson Raid in December 1895
- The uprisings by the Ndebele and the Shonas in 1896
- The Anglo-Boer War (1899 - 1902)

The latter event especially forced the Dutch Reformed Church in the Cape to concentrate on the home front. During the period 1896 - 1917 only one congregation was formed in Rhodesia.

6 The Salisbury (Harare) Congregation founded on 28th May 1901

The Reverend Liebenberg helped on a temporary basis for the first six years.

The Reverend Liebenberg	1901 - 1907
The Reverend D du P Steyn	1907 - 1908
The Reverend WA Adshade	1909 - 1911
The Reverend AJ Olivier	1913
The Reverend WC Malan	1916
The Reverend CR Kotze	1911 - 1916
The Reverend Vlok	1912 - 1936

The Reverend Vlok was called to minister to the people from Nyasaland (Malawi) who lived in the Salisbury (Harare) congregation He was succeeded by the following who worked in the Harare congregation:

The Reverend BJ Kloppe	1916 - 1921
The Reverend AJ Olivier	1921 - 1922
The Reverend PP van der Merwe	1923 - 1925
The Reverend JA Pienaar	1925 - 1931
The Reverend HJC Snyders	1934 - 1937
Dr HC de Wet	1937 - 1944
Dr JF Minaar	1944 - 1946
The Reverend JD de B Joubert	1947 - 1955
Dr HC de Wet	1950 - 1951
The Reverend CH Delport	1953 - 1954
The Reverend CB Zietsman	1956 - 1960
The Reverend LF van Niekerk	1961 - 1964
The Reverend DF Swanepoel	1966 - 1970
The Reverend AT Kemp	1965 - 1974
The Reverend DJF du Plessis	1971 - 1975
The Reverend HP Malan	1975 - 1980
The Reverend CF Weinmann	1976 - 1981
The Reverend ZP le Roux	1980 - 1983
The Reverend PL Louw	1982 - 1985
The Reverend MC Swart	1985 - 1988
Dr JP Roux	1985 - 1990
The Reverend BH Pieterse	1989 - 1994
The Reverend AC du Plessis	1991 - 1994
The Reverend AJ Viljoen Jnr	1995 - 1996
The Reverend van Vuuren	1997 -

7 The Umtali (Mutare) Congregation founded on 8th January 1917

In the early days this congregation used a number of temporary ministers.
The following persons ministered in this congregation:

The Reverend D du P Steyn	1905 - 1907
The Reverend W Adshade	1909 - 1911
The Reverend CR Kotze	1911 - 1915
The Reverend WC Malan	1916 - 1923
The Reverend HJ de Villiers	1924 - 1929
The Reverend JJ Schoeman	1930 - 1940
The Reverend DH Human	1941 - 1944
Vacant	
The Reverend Wessels	1946 - 1953
The Reverend AJ Beukes	1953 - 1957
The Reverend JJ Shaw	1958 - 1962
Dr TC de Villiers	1962 - 1968
The Reverend HJ Brandt	1969 - 1974
The Reverend JLC Pienaar	1975 - 1978
The Reverend JJ Shaw	1978 - 1982
The Reverend SFD Richter	1982 - 1986
The Reverend Henry Murray	1987 - 1994
Vacant	

8 The Gwelo (Gweru) Congregation founded on 6th November 1920

This area is a mineral rich one, and there were Dutch people here from the very earliest times. The Daisyfield Dutch Reformed Children's Orphanage was situated here until the institution was moved to Salisbury (Harare) in 1948. The ministers that served here were:

The Reverend AJ Liebenberg	1902 - 1905
The Reverend JN Geldenhuys	1905 - 1925
The Reverend GJ van Zyl	1927 - 1944
The Reverend H Botha	1944 - 1950
The Reverend SF Dreyer	1951 - 1954
The Reverend MJ Swart	1954 - 1959
The Reverend JS Dreyer	1959 - 1963
The Reverend JH van Niekerk	1964 - 1974
The Reverend GJS Doyer	1975 - 1978
The Reverend CF Delpoort	1980
The Reverend NG Rabe	1984 - 1989
The Reverend MJD Beukes	1990 -

9 The Gatooma (Kadoma) Congregation was founded on 15th May 1943

At first mining played a most important role in this area. Then slowly farming took over as the main industry. At present this area is the heart of the textile industry with cotton as the most important crop. Until 1921 this area was a ward of the Salisbury (Harare) congregation and the church services were held in private homes. After the ward separated from Salisbury (Harare) congregation it combined with the Que Que (Kwe-Kwe) and Hartley (Chegutu) wards and became an autonomous congregation. The boundaries remained unchanged until Chegutu broke away from the main body in 1975 and Que-Que (Kwe-kwe) in 1976; both in order to form independent congregations. In February 1982 Kwe-Kwe and Kadoma decided on combination and were ministered to by the Reverend Steyn. He was succeeded by the Reverend AS van D yk. By March 1989 the rest of the original congregation, Chegutu (Hartley), once more united with the main body to form a single congregation. By May 1985, an English ministry is introduced into the congregation. This was in addition to the Afrikaans ministry. Since 1989 this congregation has allowed the Reformed Church of Zimbabwe to make use of its facilities. The ministers in this congregation are:

The Reverend WW Esterhuysen	1944 - 1949
The Reverend WP de Vos	1950 - 1952
The Reverend JAJ Kriek	1951
The Reverend Johannes S Berry	1952 - 1957
The Reverend LF van Niekerk	1957 - 1961
The Reverend WJ Wessels	1962 - 1965
The Reverend A Griebenow	1966 - 1973
The Reverend HB van Zyl	1969
Vacant	1974
The Reverend DE Steyn	1975 - 1980
Vacant	1981
The Reverend AS van Dyk	1981 - 1992
The Reverend Haasbroek	1992 -

10 The Que-Que (Kwe-Kwe) Congregation

The Reverend H van Zyl - Mede leraar Kadoma	1969 - 1971
The Reverend BHS Gross - Mede leraar Kadoma	1971 - 1975
The Reverend Frans Maritz	1977 - 1982

This congregation is now part of the Kadoma congregation.

11 The Hartley (Chegututu) Congregation

Dr J H Blignaut	1976 - 1978
The Reverend PL Louw	1978 - 1982
The Reverend Hans J Meyer	1983 - 1988

This congregation is now part of the Kadoma congregation.

12 The Sinoia (Chinhoyi) Congregation founded on 11th February 1949

The Reverend AJ Minaar	1949 - 1957
The Reverend Seppie Boshoff	1957 - 1962
Dr WJ Bruwer	1962 - 1968
The Reverend CR Jacobs	1967 - 1968
The Reverend ZAN van der Heever	1969 - 1974
The Reverend PR Kruger	1975 - 1978
Dr Leon Oosthuysen	1978 - 1982
The Reverend LA Badenhorst	1983 - 1984
Vacant	1984 - 1985
The Reverend MG Willemse	1986 - 1992
The Reverend Bertus Viljoen	Temporary
The Reverend P Ligthart	1993 - 1997
The Reverend AS van Dyk	1997 -

The Reverend Hannes Londt who ministered to the migrant workers from Malawi lived in Chinhoyi for many years (1964 - 1970) and ministered in this congregation when called upon to do so. Mrs Hettie Londt was a sister of the Reverend AF Louw, and both Hettie and Hannes Londt were fired by a fierce missionary zeal to save souls for Christ.

13 The Rusape Congregation founded on 1st July 1949

This congregation was formerly part of the Bulawayo congregation.
The ministers in this congregation were:

The Reverend AM de V Esterhuizen	1951 - 1955
The Reverend JH van Niekerk	1956 - 1959
The Reverend P de V Grobbelaar	1960 - 1965
The Reverend S Boshoff	1966 - 1971

The Reverend HM L du Toit	1971 - 1977
The Reverend FD Hugo	1979
Vacant	1980
The Reverend PFJ van Vuuren	1980 - 1983
Vacant	1983 - 1984
The Reverend JG Haasbroek	1985 - 1992
The Reverend MG Willemse	1992 - 1994

This congregation is now in combination with the Mutare congregation.

The Reverend Johan Scholley ministered here on a temporary basis.

14 The Marandellas (Marondera) Congregation founded on 1st November 1951

The Reverend HC de Wet	1951 - 1959
The Reverend JTH de Jager	1960 - 1966
The Reverend JH Lourens	1967
The Reverend Louis Haarhoff	1968 - 1973
Vacant	1975
The Reverend SS Walters	1976 - 1977
Vacant	1978
The Reverend GA Breytenbach	1979 - 1983
The Reverend JJ Seegers	1984 - 1988
The Reverend WS Boshoff	1989 - 1994
Prop DT Smit	1995 - 1997

15 The Salisbury (Harare) South Congregation founded on 2nd March 1954

This congregation was part of the Harare congregation until its inception on 2nd March 1954.

The Reverend CH Delpoort	1954 - 1958
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The Reverend AF Louw came to Zimbabwe in 1938, but started his ministry in this congregation in 1946. He was the Director of Bothashof Church School situated in this congregation. Whenever this congregation was without a minister he willingly gave time to minister here, in spite of an extremely busy programme. His main concern was for the under-privileged children of the Dutch Reformed Church. This remained the driving force of his life. Dr Weich ministered on a temporary basis in this congregation.

The Reverend WT Badenhorst	1960 - 1970
The Reverend AF Louw	1970 - 1971
The Reverend SS Walters	1971 - 1974
The Reverend Jan Grey	1975 - 1978
The Reverend AF Louw	1978 - 1982
The Reverend Willie Pieters	1982 - 1992
The Reverend WM Verster	1992 - 1994

Daisyfield Children's Orphanage, which was founded in 1911 was shifted to Salisbury in 1948 for a number of reasons (See History of this institution written in 1992). The name was changed to Bothashof Church School. In 1981 part of the High School was closed down because there was a drastic drop in the number of pupils that attended the school. The SMA decided to change the policy concerning the institution and when it reopened nine months later it was renamed Eaglesvale College.

It is an interesting fact that a number of theologians came out of this congregation. This can be seen as a result of the influence that the Reverend AF Louw had on the children. Here is a list of a few of these theologians who attended the institution.

The Reverend Clifford Weinmann
The Reverend Visser
The Reverend Faure Louw (The Reverend AF Louw's son)
The Reverend Willie Badenhorst
The Reverend Louwtjie Louw
The Reverend Eduan Naude

All the above are ministers in the Dutch Reformed Church.

The Reverend Boetie van Schalkwyk is minister and also moderator of the Presbyterian Church in the Eastern Cape

Pastor Joe Delport ministers in the Pentecostal Holiness Church, Parktown RSA.

The Reverend Bertus Viljoen Jnr ministers in the Tabernacle of David.

Ms Shirley Pretorius - author of this thesis - member worker in the Dutch Reformed Church

Just by looking at this list one can see that denominationalism is not important in Zimbabwe. What is important is *Christianity*. The charismatic influence is also to be seen.

16 The Harare English Congregation was founded on 16th January 1978

Since English was the official language of the country it was unavoidable that Anglicisation would enter the church. Members of the Dutch Reformed Church married English speaking partners and inevitably their children frequently grew up with a limited understanding of the Afrikaans language. The need for an English ministry was felt and led to the establishment of this congregation on the 16th January 1978. The inception took place at a Council meeting, which was chaired by the Reverend AF Louw. It was decided to call the congregation the Harare Dutch Reformed Church (English).

The boundaries of this congregation coincide with those of the SMA, in other words, the whole country. The congregation has had one resident minister

The Reverend Gerard Breytenbach

1984 -

17 The Karoi Congregation founded on 12th July 1968

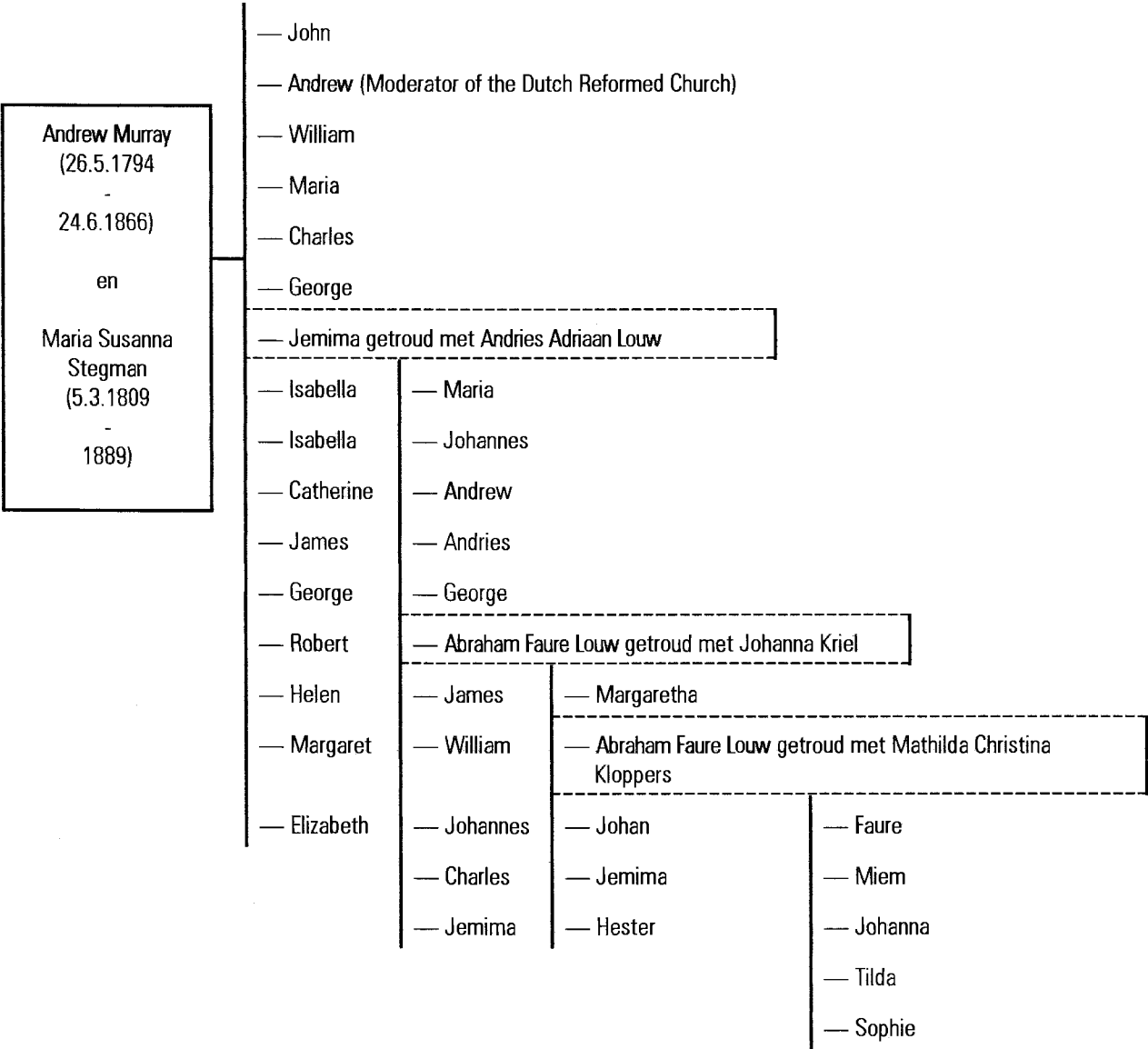
This congregation was previously a ward of the Chinhoyi congregation. The Reverend CR Jacobs was a minister in the Chinhoyi congregation and ministered to the Karoi ward until he Karoi congregation became independent.

The Reverend CR Jacobs	1966 - 1972
Dr Johan Roux	1972 – 1974
Vacant	
The Reverend HML du Toit	1981 - 1982

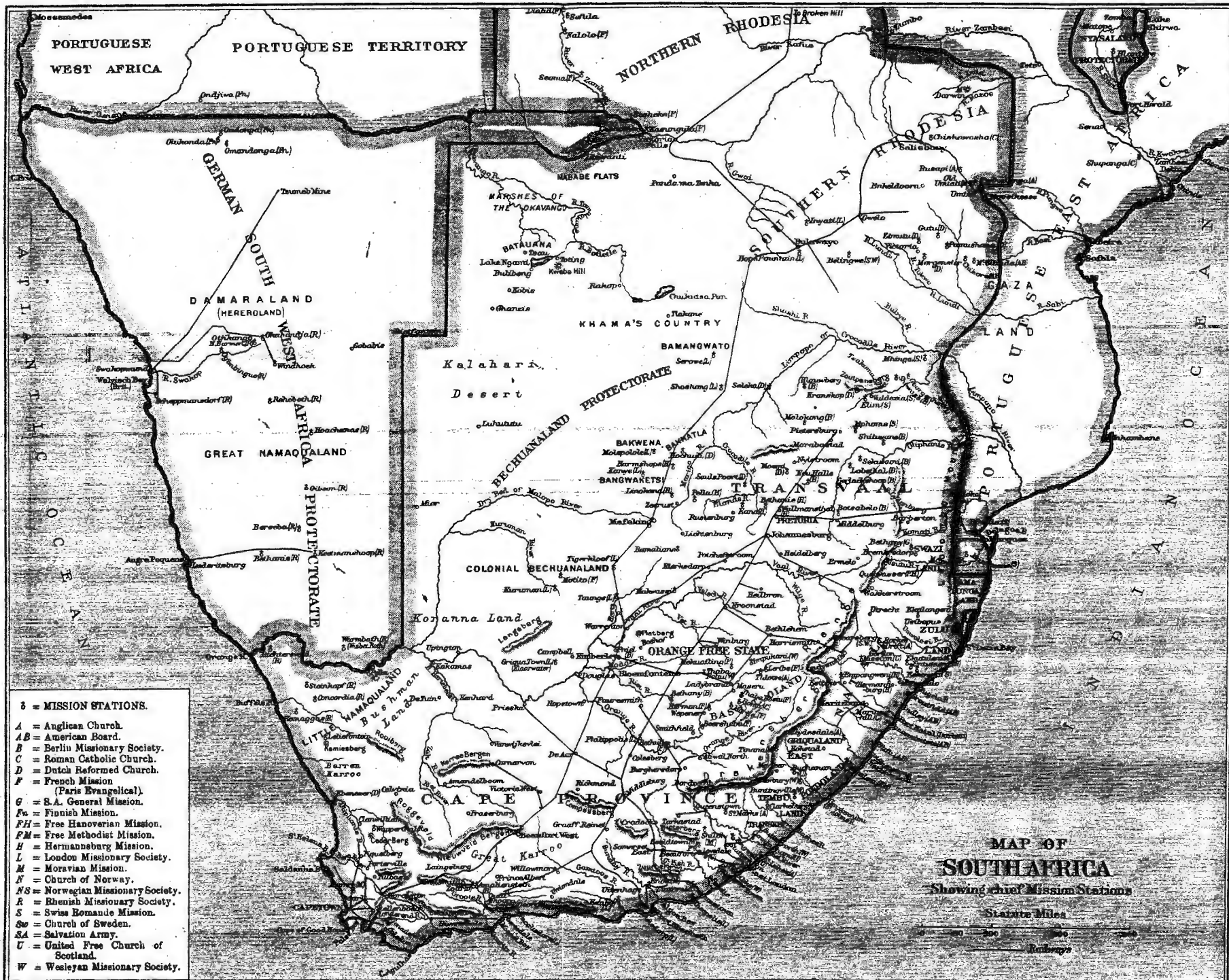
The Karoi congregation then combined with the Chinhoyi congregation and Dr Leon Oosthuysen ministered to this combination. This combination existed until 1992 when the Karoi segment once more decided to operate independently. The Mhangura ward of the Chinhoyi congregation is now part of the Karoi congregation.

The Reverend Veneto Keyter	1993 -
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GENEALOGY OF THE MURRAY AND LOUW FAMILIES



Information supplied by Mrs. M.C. Louw



♢ = MISSION STATIONS.

- A = Anglican Church.
- AB = American Board.
- B = Berlin Missionary Society.
- C = Roman Catholic Church.
- D = Dutch Reformed Church.
- F = French Mission (Paris Evangelical).
- G = S.A. General Mission.
- Fa = Finnish Mission.
- FH = Free Hanoverian Mission.
- FM = Free Methodist Mission.
- H = Hermannsburg Mission.
- L = London Missionary Society.
- M = Moravian Mission.
- N = Church of Norway.
- NS = Norwegian Missionary Society.
- R = Rhenish Missionary Society.
- S = Swiss Romande Mission.
- SA = Church of Sweden.
- SA = Salvation Army.
- U = United Free Church of Scotland.
- W = Wesleyan Missionary Society.

MAP OF
SOUTH AFRICA
Showing chief Mission Stations

Statute Miles

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Railways

Voorlegging aan die voortgaande Ringsvergadering van die Ring van Harare om gehou te word op 20 November 1996 te Harare.

Geagte broers afgevaardigdes,

Hiermee dan my antwoorde op die vrae soos aan my gestel tydens die Ringsvergadering in Lusaka, Zambië.

Vraag 1 - Beoefen u die bediening van die "omval in die Gees"?

Omval in die Gees is nie 'n bediening nie - dit is 'n verskynsel/fenomeen wat soms met die bediening van handoplegging gepaard gaan. Maar, en dit is baie belangrik, "omval in die Gees" kom ook voor wanneer daar nie vir mense hande opgelê word nie. Die enigste konstante met betrekking tot "omval in die Gees" is dus, soos die benaming duidelik aandui, die Heilige Gees.

In soverre dit my bedieningspraktyk aanbetref - ek is ten gunste van handoplegging soos deur die Skrif aan ons voorgeskryf word. En ja, dit gaan soms gepaard met die verskynsel van "omval in die Gees", maar dit gebeur ook dat mense omval in die Gees sonder dat daar vir hulle hande opgelê word.

Vraag 2 - Kan u u vereenselwig met die standpunt van die SMA oor die "omval in die Gees"?

Nee, ongelukkig nie. My kritiek teen die studiestuk oor "neerval in die Gees" wat op die sinode gedien het en ook aanvaar is as die amptelike standpunt van die SMA m.b.t. hierdie saak, is as volg:

In punt 4.2 van die studiestuk word daar gesê dat die gereformeerde beginsel van "Skrif alleen" die volgende implikasies vir die beskouing van "omval in die Gees" inhou: (i) dat so 'n ervaring skriftuurlik begroot moet word en (ii) die gevaar dat die menslike ervaring tot 'n besondere openbaringsbron verhef word.

Die opstellers van die studiestuk diskwalifiseer dan "omval in die Gees" omdat dit nie as een van die gawes van die Heilige Gees genoem word nie. Hulle stel dit verder (heeltemal tereg) dat die gawes aan die gemeente gegee word om die gemeente toe te rus vir sy dienswerk in die koninkryk van God en verder ook dat die gawes afgestem is op die eenheid en opbou van die gemeente. Daar word dan tot die gevolgtrekking gekom dat, omdat "omval in die Gees" ongelukkigheid en verdeeldheid veroorsaak het, dit daarom nie wenslik is nie.

Geen voorstander van "omval in die Gees" sou ooit wou voorgee dat dit 'n gawe van die Gees is nie - en daarom sou dit dwaas wees om tussen die geestesgawes te gaan soek vir 'n vermelding daarvan. 'n Meer gewenste benadering sou wees om te sê: Aangesien God Homself d.m.v. die Heilige Gees persoonlik teenwoordig stel, is dit nodig om te gaan kyk na gevalle in die Skrif waar iemand sodanige ontmoeting met God deur Sy Gees gehad het, en die betrokke persoon of persone se onmiddellike respons daarop. Dit gaan dus om die fisiese en psigiese reaksie van die mens op die oorweldigende teenwoordigheid van die Almagtige. Dit bring ons by die volgende skrifgedeeltes:

Génesis 15:12-18 - "En toe die son wou ondergaan, val daar 'n diepe slaap op Abram, en kyk, skrik en groot duisternis het hom oorval. (13) **Daarop sê Hy vir Abram:** Weet verseker dat jou nageslag vreemdelinge sal wees in 'n land wat aan hulle nie behoort nie; daar sal hulle diensbaar wees en verdruk word vierhonderd jaar lank. (14) Maar ek sal ook die nasie oordeel aan wie hulle diensbaar moet wees, en daarna sal hulle uittrek met baie goed. (15) Maar jy sal na jou vaders gaan in vrede, jy sal in goeie ouderdom begrawe word. (16) En die vierde geslag sal hierheen terugkom, want die ongeregtigheid van die Amoriete is tot nog toe nie vol nie. (17) En ná sonder, toe dit heeltemal donker was (vgl. 1 Konings 8:12 & Psalm 97:2), gaan daar 'n rokende oond en vurige fakkel tussen dié stukke vleis deur. (18) Op dié dag het die HERE met Abram 'n verbond gesluit en gesê: Aan jou nageslag gee Ek hierdie land, van die rivier van Egipte af tot by die groot rivier, die Eufraatrivier."

Génésis 2:21 - "Toe het die **HERE** God 'n diepe slaap op die mens laat val; en terwyl hy slaap, het Hy een van sy ribbebene geneem en die plek daarvan met vlees toegemaak."

Dit is interessant dat God met Abram spreek nadat Hy 'n diepe slaap op hom laat val. So ook verwyder God die ribbebeen uit Adam terwyl hy slaap. In beide gevalle is dit duidelik dat God eers 'n diepe slaap op hulle laat val en dan met hulle in gesprek tree of op hulle te werk gaan.

1 Samuel 19:19-24 - "En aan Saul is meegedeel en gesê: Kyk, Dawid is in Najot by Rama. (20) Daarop stuur Saul boodskappers om Dawid te gaan haal. Maar toe hulle die skare profete sien profeteer, met Samuel as leier aan hulle hoof, het die Gees van God oor die boodskappers van Saul gekom, sodat hulle ook geprofeteer het. (21) Toe hulle dit aan Saul meedeel, het hy ander boodskappers gestuur, maar hulle het ook geprofeteer; en Saul het die derde keer weer boodskappers gestuur, maar hulle het ook geprofeteer. (22) En hy het self ook na Rama gegaan en by die groot put gekom wat by Segu is, en gevra en gesê: Waar is Samuel en Dawid? En hulle antwoord: Daar in Najot by Rama. (23) Hierop gaan hy daarheen, na Najot by Rama; en die Gees van God het ook oor hom gekom, sodat hy aldeur geloop en profeteer het totdat hy by Najot in Rama aangekom het. (24) Hy het ook self sy klere uitgetrek en ook voor Samuel geprofeteer en ontbloot neergeval daardie hele dag en die hele nag. Daarom sê hulle: Is Saul ook onder die profete?"

Wanneer die Gees van God op die boodskappers en ook op Saul kom, profeteer hulle onwillekeurig. Dit is duidelik uit die konteks van die stuk dat alles onwillekeurig gebeur het toe die Gees van God oor hulle gekom het. Saul het ook onwillekeurig sy klere uitgetrek en ontbloot voor Samuel geprofeteer waarna hy (definitief nie uit eie vrye wil nie) neergeval het vir die hele dag en die hele nag.

God spreek ook met Eségiël nadat hy op sy aangesig beland het:

Eségiël 1:28-2:2 - "Soos die gedaante van die boog wat in die wolke is op 'n reëndag, so het die glans rondom gelyk. So het die verskyning van die heerlijkheid van die **HERE** gelyk. En toe ek dit sien, het ek op my aangesig geval en die stem gehoor van een wat spreek. (2:1) En Hy het vir my gesê: Mensekind, staan op jou voete, dat Ek met jou kan spreek. (2) En die Gees het in my gekom sodra Hy met my gespreek het, en my op my voete laat staan; en ek het Hom gehoor wat met my gespreek het."

Dit is baie duidelik uit die konteks dat Eségiël nie uit sy eie uit geval het nie - hoekom het hy dan die Gees nodig gehad om hom te bekragtig om op sy voete te kon staan. Die teenwoordigheid, die heerlijkheid van God deur Sy Heilige Gees was van so 'n aard dat dit vir Eségiël kragteloos op die grond laat val het - hy kon doodeenvoudig nie bly staan nie.

Daniël 10:8-11 - "Toe het ek alleen oorgebly en hierdie groot gesig gesien, en geen krag het in my oorgebly nie, en my gesonde kleur het aan my verander en verdwyn, en ek het geen krag oorgehou nie. (9) En ek het die geluid van sy woorde gehoor, en toe ek die geluid van sy woorde hoor, het ek bewusteloos op my aangesig, met my aangesig op die aarde, geval. (10) En kyk, 'n hand het my aangeraak en my op my knieë en op die handpalms waggelend laat opstaan."

Soos Eségiël, het Daniël ook kragteloos geword en bewusteloos op sy aangesig geval. En hy kon alleen met hulp weer regop kom. Dit is wat die teenwoordigheid van God, persoonlik en intiem deur Sy Heilige Gees, aan mense kan doen. As dit is hoe hierdie mense op die teenwoordigheid van God gereageer het, hoekom sou dit dan vandag vir ons onskriftuurlik en ongewens wees. Boonop, Joël 2:28-29 beklemtoon juis die feit dat God in die laaste dae Sy Gees op alle vlees gaan uitstort, en soos die profete, priesters en konings van ouds sal ons almal drome droom en gesigte sien. Daarbenewens moet ons ook altyd in gedagte hou dat ons nie meer met die aardse Jesus te make het nie. ("Ons ken dus van nou af niemand meer na die vlees nie; en al het ons ook Christus na die vlees geken, nou ken ons *Hom*: tog nie meer so nie.")

(2 Korintiërs 5:16) Hy is nou die verheerlikte, opgestane Christus wat telkens deur Sy Gees tot ons kom. En in die Nuwe Testament sien ons dat 'n ontmoeting met die opgestane, verheerlikte Christus deur Sy Heilige Gees ietwat anders is as wat dit was met die mens Jesus. Vra maar vir Jesus se geliefde dissipel, **Johannes**. Wanneer hulle eet, lê hy met sy kop op Jesus se bors: maar wanneer die opgestane, verheerlikte Christus op die eiland Patmos aan hom verskyn, sê Johannes self: "En toe ek Hom sien, val ek soos 'n dooie aan Sy voete; en Hy het Sy regterhand op my gelê en vir my gesê: Moenie vrees nie: Ek is die eerste en die laaste (18) en die lewende; en Ek was dood en kyk. Ek leef tot in alle ewigheid. Amen. En Ek het die sleutels van die doderyk en van die dood." (Openbaring 1:17-18)

Vra ook vir **Paulus** wat met hom gebeur het toe hy die opgestane Christus op die pad na Damaskus ontmoet het: "Toe ek dan daarvoor na Damaskus op reis was, met volmag en opdrag van die owerpriesters, (13) het ek, o koning, in die middel van die dag op die pad 'n lig uit die hemel gesien, sterker as die glans van die son, wat my en my reisgenote omstraal het. (14) En toe ons almal op die grond val, hoor ek 'n stem met my spreek en in die Hebreeuse taal sê: Saul, Saul, waarom vervolg jy My? Dit is hard vir jou om teen die prikkels te skop. (15) Toe sê ek: Wie is U, Here? En Hy sê: Ek is Jesus wat jy vervolg. (16) Maar rig jou op en staan op jou voete, want hiertoe het ek aan jou verskyn om jou te bestem tot 'n dienaar en getuie van die dinge wat jy gesien het en van die dinge waarin Ek nog aan jou sal verskyn, (17) terwyl Ek jou verlos uit die volk en die heidene na wie Ek jou nou stuur, (18) om hulle oë te open, dat hulle hul van die duisternis tot die lig kan bekeer en van die mag van die Satan tot God, sodat hulle deur die geloof in My vergifnis van sondes en 'n erfdeel onder die geheiligdes kan ontvang." (Handelinge 26:12-18)

Nadat **Jesus** alleen in die tuin van Gétsemané gebid het en ook deur 'n engel versterk is (Lukas 22:43), loop Hy vir Judas en die afdeling soldate tegemoet en openbaar Homself aan hulle. Ek sou myself kon voorstel dat iets van die heerlijkheid wat Jesus op die berg van verheerliking beleef het (Matteus 17:1-8; Markus 9:2-8; Lukas 9:28-36), ook reeds op hierdie oomblik uit Hom moes begin straal het - en luister wat gebeur: "En omdat Jesus alles geweet het wat oor Hom sou kom, het Hy uit *die tuin* gegaan en vir hulle gesê: Wie soek julle? (5) Hulle antwoord Hom: Jesus, die Nasaréner. Jesus se vir hulle: Dit is Ek. En ook Judas, sy verraaier, het by hulle gestaan. (6) Toe Hy dan vir hulle sê: Dit is Ek. het hulle agteruitgegaan en op die grond geval." (Johannes 18:4-6)

Matteus 17:5-6 - "Terwyl Hy nog spreek, oordek 'n helderligte wolk hulle meteens en daar sê 'n stem uit die wolk: Dit is My geliefde Seun in wie Ek 'n welbehag het. Luister na Hom! (6) En toe die dissipels dit hoor, het hulle op hul aangesig geval en was baie bevrees. (7) En Jesus het nader gekom en hulle aangeraak en gesê: Staen op en moenie vrees nie."

In **1 Konings 8:10-11** lees ons wat met die priesters gebeur het toe die heerlijkheid (m.a.w. die teenwoordigheid) van die Here die tempel gevul het: "En toe die priesters uit die heiligdom uitgaan, het die wolk die huis van die HERE vervul. (11) En die priesters kon vanweë die wolk nie staan om diens te doen nie, want die heerlijkheid van die HERE het die huis van die HERE vervul."

2 Kronieke 5:13-14 - "en toe die trompetblasers en die sangers almal saam eenstemmig begin om die HERE te prys en te loof, en net toe hulle die stem verhef met die trompette en met die simbale en met die musiekinstrumente, en met: Loof die HERE, want Hy is goed, want sy goedertierenheid is tot in ewigheid! - is die huis, die huis van die HERE, vervul met 'n wolk. (14) En die priesters kon vanweë die wolk nie staan om diens te doen nie, want die heerlijkheid van die HERE het die huis van God vervul."

Die wolk dui op die teenwoordigheid van die HERE. Vergelyk in dié verband **Exodus 13:21-22** - "En die HERE het voor hulle uit getrek, bedags in 'n wolkkolom om hulle op die pad te lei, en snags in 'n vuurkolom om hulle voor te lig, sodat hulle dag en nag kon trek. (22) Die wolkkolom het nie bedags en die vuurkolom nie snags voor die volk gewyk nie."

Exodus 33:7-11 - "En Moses het elke keer 'n tent geneem en dit vir hom buitekant die laer opgeslaan, ver van die laer af; en hy het dit genoem die tent van samekoms. En elkeen wat die HERE wou raadpleeg, het uitgegaan na die tent van samekoms wat buitekant die laer was. (8) En as Moses uitgaan na die tent, staan die hele volk op en gaan elkeen aan die ingang van sy tent staan. Dan kyk hulle Moses agterna tot hy in die tent ingegaan het. (9) En as Moses in die tent ingaan, kom die wolkkolom af en gaan by die ingang van die tent staan, en dan spreek Hy met Moses. (10) En as die hele volk die wolkkolom sien staan by die ingang van die tent, staan die hele volk op en buig, elkeen aan die ingang van sy tent. (11) Dan spreek die HERE met Moses van aangesig tot aangesig soos 'n man met sy vriend spreek. Daarna

gaan hy na die laer terug; maar sy dienaar Josua, 'n jongman, die seun van Nun, het hom nie uit die tent verwyder nie."

Exodus 40:34-38 - "Toe het die wolk die tent van samekoms oordek, en die heerlijkheid van die HERE het die tabernakel vervul. (35) sodat Moses nie in die tent van samekoms kon ingaan nie, omdat die wolk daarop gerus en die heerlijkheid van die HERE die tabernakel vervul het. (36) En as die wolk van die tabernakel af optrek, het die kinders van Israel elke keer weggetrek op al hulle togte: (37) maar as die wolk nie optrek nie, dan trek hulle nie weg nie, totdat dit weer optrek. (38) Want die wolk van die HERE was bedags op die tabernakel, en vuur was snags daarin, voor die oë van die hele huis van Israel, op al hulle togte."

Dit blyk dus duidelik uit bg. daar heelwat skriftuurlike grond is om te aanvaar dat die teenwoordigheid van God in sommige gevalle daartoe kan lei dat mense sou omval of neerval. Dit dui dan nie op 'n gawe van die Gees nie, maar wel op die respons van mense op die intieme en persoonlike teenwoordigheid van God deur Sy Heilige Gees. Ek sou eerder wou praat van die persoonlike teenwoordigheid van Christus Jesus deur Sy Heilige Gees. Wanneer Jesus kort voor sy kruisiging met sy dissipels praat oor die Heilige Gees, dan maak Hy die volgende opmerkings - wat m.i. heelwat lig op die hele kwessie rondom die Heilige Gees werp. In **Johannes 14:2-3, 18, 28** sê Jesus baie duidelik vir die dissipels: "In die huis van my Vader is daar baie wonings; as dit nie so was nie, sou Ek dit vir julle gesê het. Ek gaan om vir julle plek te berei. (3) En as Ek gegaan en vir julle plek berei het, kom Ek weer en sal julle na My toe neem, sodat julle ook kan wees waar Ek is. (18) Ek sal julle nie as wese agterlaat nie; Ek kom weer na julle toe. (28) Julle het gehoor dat Ek aan julle gesê het: Ek gaan weg en Ek kom weer na julle toe."

Jesus Christus keer dus na sy opstanding en hemelvaart deur Sy Gees (die Gees van Christus) terug na sy dissipels as die Here van Sy kerk en die Hoof van Sy liggaam. Hy maak reeds voor sy kruisiging beloftes in hierdie verband: "Want waar twee of drie in my Naam vergader, daar is Ek in hulle midde." (**Matteus 18:20**) En ook net voordat Hy opvaar na die hemel: "En kyk, Ek is met julle al die dae tot aan die voleinding van die wêreld." (**Matteus 28:20**)

Hier wil ek graag by die wêreldbekende Ed Silvano aansluit en onderskei tussen die inwonende ("indwelling") en persoonlike teenwoordigheid ("presiding presence") van Jesus Christus in die gemeente. Met inwonende ("indwelling") teenwoordigheid bedoel hy dat Jesus Christus deur Sy Gees in ons harte inwoon terwyl die persoonlike ("presiding") teenwoordigheid nou aansluit by **Matteus 18:20** (sien bo) en suggereer dat Christus ook afsonderlik, persoonlik en intiem onder ons woon. Dat Hy m.a.w. die geloofsgemeenskap of lokale liggaam betrek. Daar is 'n pragtige skrifgedeelte wat die "presiding presence" van Christus in die gemeente omlin in **Openbaring 3:20** - "Kyk, Ek staan by die deur en Ek klop. As iemand my stem hoor en die deur oopmaak, sal Ek ingaan na hom toe en saam met hom maaltyd hou, en hy met My." Hierdie brief is gerig aan die gemeente van Laodicea - 'n gemeente van gelowiges, mense wat vir Jesus Christus in hulle lewens en harte gehad het deur Sy Heilige Gees, maar Hom nie as die Here van die gemeente verwelkom het nie. Daarom dat hy by die deur van die gemeente klop en wag vir iemand om vir hom oop te maak.

Myns insiens is dit waar die sleutel tot die krag van God in die gemeente lê. Om weer vir Jesus Christus in sy persoonlike hoedanigheid as Dié Gesalfde van God deur Sy Gees in die midde van die gemeente te verwelkom - en as sodanig deur die gawes van die Gees aan die woord en aan die werk te stel. Dan sal die redding, genesing, verlossing en bevryding van Jesaja 61:1-4 weer 'n realiteit in ons gemeentelike samekoms wees. Vir te lank het die predikant die rol van die gesalfde gespeel; vir te lank was hy die een wie se teenwoordigheid die hartklop van die gemeente bepaal het. Ek dink ons as predikante het vir te lank die deur vir die krag van Jesus se persoonlike teenwoordigheid deur Sy Gees toegehou. Vir te lank het ons beheer en kontrole uitgeoefen oor dié dinge wat Christus soewerein deur Sy Gees wil doen. Om aan Jesus Christus sy regmatige plek in die gemeente toe te ken is dit nodig dat ons sal ruimte maak vir die volle spektrum van die geestesgawes - as hulle nie almal nodig was nie, sou Hy hulle tog nie almal aan ons gegee het nie. Dit is juis deur middel van die gawes en bedieninge van die Gees dat Christus sy heerskappy in die gemeente uitoefen.

Om egter terug te kom tot die studiestuk oor "omval in die Gees". Daar word onder **punt 4.2** verder gesê dat met "omval in die Gees" die gevaar bestaan dat die menslike ervaring tot 'n besondere openbaringsbron verhef kan word.

Weereens. God openbaar Hom nog altyd deur Sy woord en Sy Gees. Dit sal nooit verander nie. "Omval in die Gees" is daarom nie 'n verdere openbaring van God nie, maar veel eerder 'n ontmoeting - deur die Gees - met die God wat Homself reeds in die Skrif geopenbaar het. Alhoewel hierdie ontmoeting en die impak daarvan soms met "omval in die Gees" gepaard gaan, hoef dit nie noodwendig in sodanige ervaring uit te mond nie. Dat vrede en vreugde egter definitiewe maatstawwe is van sodanige ontmoeting, staan m.i. bo enige twyfel. Die volgende twee skrifgedeeltes is tog baie duidelik daaroor: "Want die koninkryk van God is nie spys en drank nie, maar geregtigheid en vrede en blydskap in die Heilige Gees." (**Romeine 14:17**) "Want die koninkryk van God bestaan nie in woorde nie, maar in krag." (**1 Korintiërs 4:20**)

Jesus roep ons ook op tot sodanige ontmoeting - vgl. **Johannes 5:39-40** - "Julle ondersoek die Skrifte, omdat julle meen dat julle daarin die ewige lewe het; en dit is dié wat van My getuig. (40) En julle wil nie na My kom om die lewe te hê nie."

Hoe kan ons verwag iemand moet 'n lewende verhouding met 'n lewende God hê - deur die bemiddeling van sy Heilige Gees - en dan daardie geloofsverhouding en geloofsbeleving vasvang in 'n beskrywing soos "koue nugterheid". Sodoende vervlak ons geloof tot verstandelike kategorieë van instemming met en kennisname van geloofswaarhede. God het die mens totaal gemaak - met elke kapasiteit van sy psige daarby ingesluit - en wanneer Hy met die mens in verhouding tree, dan behels dit die totale mens. Geloof is spontaan en natuurlik, dit is afgestem op die persoonlikheid van elke individu - God is geskakeerd genoeg om met elke mens binne die raamwerk van sy eie menswees te ontmoet. Is God se herskeppende krag dan nie groot genoeg om ook die mens se persoon en psige te vernuwe nie. ("Iemand wat aan Christus behoort is tog immers 'n nuwe mens - letterlik: skepsel - en die ou dinge het verbygegaan; dit het alles nuut geword": **2 Korintiërs 5:17**)

Hoekom moet die kind van God voortdurend leef in afsondering van sommige van die komponente van sy menswees. Deur ons vrees vir ervaring wat kan hande uitruk het ons heengegaan en die baba met die badwater uitgegooi deur die kerk vir alle praktiese doeleindes totaal ervaringsvreemd te maak. Die opvatting wat in die kerklike praktyk van vandag se gereformeerde kerk leef is dat alle ervaring grens aan die Pentekostalisme en daarom aan die verkeerde.

En dit is waar kultuur met ons godsdiens vermeng geraak het, en ons in 'n volkskerk verander het. Die kultuur het voorsien in die behoefte aan beleving, ervaring en samesyn. Daar kon ons met geesdrif byeen kom en onself geniet. So 'n bietjie die styfheid en koue nugterheid afskud rondom die braaivleisvuur. Saam sing en dans, spontaan speel en lag - alles dinge wat God bedoel het vir die familie van gelowiges wanneer hulle saam met hulle Vader vergader.

Die verhaal van die goue kalf dring onwillekeurig die geheue binne - het ons kultuur nie die goue kalf geword wat aan ons vreugde verskaf nie? **Exodus 32:4-6** - "En hy het dit uit hulle hand geneem en dit met die beitel bewerk en daar 'n gegote kalf van gemaak. Daarop sê hulle: Dit is jou gode, o Israel, wat jou uit Egipteland laat optrek het. (5) Toe Aäron dit sien, het hy daarvoor 'n altaar gebou. En Aäron het uitgeroep en gesê: Môre is daar fees tot eer van die HERE. (6) En hulle het die ander dag vroeg klaargemaak en brandoffers geoffer en dankoffers aangebring; daarop het die volk gaan sit om te eet en te drink, en hulle het opgestaan om te speel."

Waarom gaan seek ons jongmense na geesdrif op die verkeerde plekke, ervaring en uitdrukking vir hulle menswees. Omdat ervaring 'n verbode woord in ons kerk geword het. En ons kerk het verword tot 'n bejaarde kerk - ons verloor al ons jongmense. Hulle stel doodgewoon nie belang nie. Jesus het gesê die koninkryk is vir kindertjies en as ons nie verander en soos hulle word nie, sal ons nooit die koninkryk sien nie. (**Matteus 18:3**) 'n Kind is spontaan, sorgeloos en uitbundig - hy beleef en ervaar alles intens. Dit gaan dus uiteindelik nie om "omval in die Gees" as 'n ervaring waartydens openbarings verkry kan word nie, maar om die menslike respons op 'n dinamiese ontmoeting met die reeds geopenbaarde God deur Sy Heilige Gees.

In **punt 4.3.5** van die studiestuk stel die outeurs dit dat "dit wil lyk of die liefde, die opbou van die koninkryk en die eensgesindheid binne gemeentes, verbondsgesinne en die Ned Geref Kerk binne die SMA

nie gedien is deur hierdie verskynsel nie". Gestel "omval in die Gees" is 'n legitieme respons op die inwerking van die Heilige Gees en die teenwoordigheid van God, dan sou ons in die naam van eenheid die deur selfs vir die Heilige Gees toemaak - of in elk geval gekwalifiseer oopmaak.

In punt 4.3.6 word daarop gewys dat 'n profeet beheer het oor sy gees (1 Korintiërs 14:32) en dat mense by "omval in die Gees" skynbaar gebrek het aan beheer in geestelike sowel as fisiese sin. Wanneer Paulus van die profeet praat wat beheer het oor sy gees, dan verwys hy na iemand wat in die profetiese gawe opereer. Iemand wat m.a.w. besig is om d.m.v. sy Godgegewe gawe die gemeente te bedien en die feit dat daardie persoon die vrylike vloei van die Gees deur sy profetiese gawe kan reguleer om sodoende wanorde, wat sou ontstaan wanneer almal tegelyk profeteer en niemand gestig word nie, binne die konteks van die gemeente te voorkom. Hy (en die gemeente) is m.a.w. nie uitgelewer aan die ongekontroleerde, eindelose gevloei van sy profetiese gawe nie. Dit is daarom gepas en ordelik vir diegene wat die profetiese gawe besit om op mekaar te wag. So kry elkeen 'n beurt om die gemeente te stig met sy of haar profesie.

Vgl. 1 Korintiërs 14:31-33 - "Want julle kan almal een vir een profeteer, sodat almal kan leer en almal bemoedig word. (32) En die geeste van die profete is aan dié profete onderworpe; (33) want God is nie 'n God van wanorde nie, maar van vrede, soos in al die gemeentes van die heiliges."

By "omval in die Gees" gaan dit nie om iemand wat bedien of opereer in een van die geestesgawes nie, maar juis om iemand wat bedien word, en die betrokke persoon se respons daarop. En vir hierdie persoon is dit belangrik om homself in die geloof op God te verlaat en te verwag dat die Heilige Gees hom deur die gebruik van een of meer van die geestesgawes gaan bedien. En dit gaan onvermydelik gepaard met die oorgawe van beheer aan die Here. Hebreërs 11:6 - "En sonder geloof is dit onmoontlik om God te behaag; want hy wat tot God gaan, moet glo dat Hy is en 'n beloner is van die wat Hom soek."

Vraag 3 - Op watter grondslag onderskryf u die belydenisskrifte? Motiveer u antwoord.

Voordat ek die vraag beantwoord verwys ek graag na Artikel 7 van Die Nederlandse Geloofsbelydenis: **Die volkomenheid van die heilige Skrif.**

"Ons glo dat hierdie heilige Skrif die wil van God volkome bevat en dat alles wat die mens vir sy saligheid moet glo, daarin voldoende geleer word.

Aangesien die hele wyse waarop God deur ons gedien moet word, daarin breedvoerig beskrywe is, mag ook niemand, selfs nie die apostels nie, anders leer as wat ons reeds deur die Heilige Skrif geleer word nie - ja, al was dit ook 'n engel uit die hemel, soos die apostel Paulus sê (Galasiërs 1:8).

En aangesien dit verbode is om iets by die Woord van God by te voeg of daarvan weg te laat (Deuteronomium 12:32), blyk dit duidelik dat die leer daarvan heeltemal volmaak en in alle opsigte volkome is.

Ons mag ook geen geskrifte van mense, hoe heilig die mense ook al was, met die Goddelike Skrif gelykstel nie; ook mag ons nie die gewoonte of die groot getalle of oudheid of die opvolging van tye of van persone, of kerkvergaderings of verordeninge of besluite met dié waarheid van God gelykstel nie, want dié waarheid is bo alles.

Alle mense is immers uit hulleself leuenaars en nietiger as die nietigheid self (Psalm 62:10). Ons verwerp daarom met ons hele hart alles wat nie met hierdie onfeilbare reël ooreenkom nie, soos die apostels ons leer as hulle sê: Ondersoek elkeen, ondersoek of sy gees van God afkomstig is (1 Johannes 4:1). En: As daar iemand na julle toe kom wat 'n ander leer bring, moet julle hom nie in julle huise ontvang nie (2 Johannes 1:10)."

My standpunt is heel eenvoudig. Ek glo dat die belydenisskrifte nie geïnspireerd is op dieselfde wyse as die Skrif nie. Verder glo ek dat, alhoewel alles wat die belydenisskrifte sê, Skriftuurlik is, die belydenisskrifte nogtans nie alles sê wat die Skrif sê nie. In kort: **die belydenisskrifte is nie die Skrif nie**. En Paulus stel dit onomwonde in 2 Timoteus 3:16-17 - "Die hele Skrif is deur God ingegee en is nuttig tot lering, tot weerlegging, tot teregwyding, tot onderwysing in die geregtigheid. (17) sodat die mens van God volkome kan wees, vir elke goeie werk volkome toegerus."

Geld die gereformeerde beginsel van **Skrif alleen** dan nie ook vir die belydenisskrifte nie? Dit is tog ironies hoedat ons somtyds dreig om aan dieselfde belydenisskrifte wat ons maan tot "Skrif alleen",

Skriftuurlike gesag toe te ken. Want as ons inhoudelike gelykwaardigheid bely, het ons geen keuse as om ook outoritêre gelykwaardigheid voor te staan nie. En dit sou aan die belydenisskrifte dieselfde gesagsaanspraak as die Skrif gee. En dit is doodgewoon onhoudbaar.

Deur die belydenisskrifte op dieselfde vlak as die Skrif te stel, oorwaardeer ons m.i. die belydenisskrifte - terwyl die Skrif uiteraard onderwaardeer word. Omdat die belydenisskrifte nie geïnspireerd is op dieselfde wyse as die Skrif nie, het die Skrif uiteraard 'n hoër gesag en om die twee op dieselfde vlak te plaas sou beteken dat die Skrif nie iets nuuts kan sê wat die belydenisskrifte nie reeds gesê het nie - en daardeur kaap ons die Skrif met die belydenisskrifte. Ons sou dan genoodsaak wees om die Skrif altyd binne die raamwerk van die belydenisskrifte te laat buikspreek om sodoende te verhoed dat die Skrif iets sê wat nie in die belydenisskrifte is nie, aangesien dit onmiddelik die gelykwaardige gesag van die belydenisskrifte in die gedrang sou bring.

Want solank as wat ons deur die bril van die belydenisskrifte na die Skrif kyk, laat ons ons telkens by die interpretasie van die Skrif se boodskap lei deur die belydenisskrifte - dit terwyl ons die belydenisskrifte telkens vanuit die Skrif moet herwaardeer en reformeer. So ontwikkel ons 'n gereformeerde hermeneutiek wat die Skrif gebruik om die belydenisskrifte te legitimeer. Die Skrif staan dus in diens van die belydenisskrifte en word onwetend gemanipuleer om altyd binne die raamwerk van die belydenisskrifte te spreek. Dit is dus nie vir die Skrif moontlik om iets te sê wat nie reeds in die belydenisskrifte vervat is nie. Daardeur verseker ons die absolute aanspraak van die belydenisskrifte.

Die gereformeerde belydenisskrifte word dus die filter waardeur die lig van die Woord geskyn word - en hoe anders dat ons telkens tot dieselfde slotsom kom? Ons moet onself die vraag afvra: Is ons nie besig om onself skuldig te maak aan presies dit wat ons van Rome laat afskei het nie. Dat die tradisie en die belydenisskrif dieselfde gesag begin dra as die Woord van God self? En selfs hoër gesag daarin dat die Skrif gelees word deur die bril van die voorveronderstelling wat deur die belydenisskrif bepaal is.

'n Verdere gevaar is die feit dat ons baie subtiel besig is om aan die belydenisskrifte 'n rol toe te ken wat alleen die Heilige Gees kan speel - en dit is om ons "in die hele waarheid te lei". (**Johannes 16:13**) Ons moet altyd in gedagte hou dat die waarheid nie iets is wat ons in 'n belydenisskrif kan vasskrywe of met 'n suiwer doktrine kan vaspen nie - Jesus Christus het gesê: "**Ek is die weg en die waarheid en die lewe.**" En die enigste manier om aan hierdie waarheid vas te hou is om deur die Gees 'n lewende verhouding met Hom te hê. Daarom dat Jesus die volgende opmerking in **Johannes 5:39-40** maak: "Julle ondersoek die Skrifte, omdat julle meen dat julle daarin die ewige lewe het; en dit is dié wat van my getuig. (40) En julle wil nie na My kom om die lewe te hê nie."

Ook **1 Johannes 4:4** stel dit duidelik dat die gelowiges die valse profete oorwin het omdat hulle die waarheid, Jesus Christus, in hulle gehad het. Nie 'n intellektuele verstaan van die waarheid nie, maar 'n intieme verhouding met dié Een wat Homself die waarheid noem en hulle deur Sy Gees-telike teenwoordigheid in hulle deur Sy Gees vrywaar van die dwaalleer en die leuen, van die valse apostel en die aanklaer van die broers. "Julle behoort aan God, lieve kinders, en het die valse profete klaar oorwin omdat Hy wat in julle is, groter is as die duiwel, wat in die wêreld is.

Luister ook na **1 Johannes 2:20,27** - "En julle het die salwing van die Heilige en weet alles. (27) En die salwing wat julle van Hom ontvang het, bly in julle, en julle het nie nodig dat iemand julle leer nie; **maar soos dieselfde salwing julle aangaande alles leer**, so is dit ook waar en geen leuen nie; en soos dié julle geleer het, so moet julle in Hom bly."

God openbaar ook die verborgenheid van die Skrifte aan ons deur die Heilige Gees. Vgl. **1 Korintiërs 2:10-13** - "**Maar God het dit aan ons deur sy Gees geopenbaar**, want die Gees ondersoek alle dinge, ook die dieptes van God. (11) Want wie van die mense weet wat in 'n mens is, behalwe die gees van die mens wat in hom is? So weet ook niemand wat in God is nie, behalwe die Gees van God. (12) Ons het ewenwel nie die gees van die wêreld ontvang nie, maar **die Gees wat uit God is, sodat ons kan weet wat God ons uit genade geskenk het.** (13) Daarvan spreek ons ook, nie met woorde wat die menslike wysheid leer nie, maar met dié wat die Heilige Gees leer, sodat ons geestelike dinge met geestelike vergelyk. (14) Maar die natuurlike mens neem die dinge van die Gees van God nie aan nie: want dit is vir hom dwaasheid, en hy kan dit nie verstaan nie, omdat dit geestelik beoordeel word. (15) Maar die

geestelike mens beoordeel wel alle dinge: self egter word hy deur niemand beoordeel nie. (16) Want wie het die sin van die Here geken, dat hy Hom sou kan onderrig? **Maar ons het die sin van Christus.**"

Sonder die verligting van die Heilige Gees en 'n persoonlike verhouding met die Ewige Woord van God, Jesus Christus, bly die Skrif 'n geslote, verborge, misterieuse en wettiese letter wat dood eerder as lewe vir iemand bewerk. Luister na 2 Korintiërs 3:5-6 - "Nie dat ons uit onself bekwaam is om iets as uit onself te bedink nie, maar ons bekwaamheid is uit God. (6) wat ons ook bekwaam gemaak het as dienaars van 'n nuwe testament, nie van die letter nie, maar van die gees; **want die letter maak dood, maar die gees maak lewend.**"

Dit is nie die belydenisskrifte nie, maar die Gees van God wat die waarheid en boodskap van die Skrif aan ons kommunikeer. (Johannes 16:13) En wat is die boodskap van die Skrif anders as "Jesus Christus!" Jesus het self gesê: "Hy (die Heilige Gees) sal My verheerlik, omdat Hy dit sal neem uit wat aan My behoort, en aan julle verkondig." (Johannes 16:14)

Ook Johannes 14:26 - "maar die Trooster, die Heilige Gees, wat die Vader in my Naam sal stuur. Hy sal julle alles leer en sal julle herinner aan alles wat Ek vir julle gesê het."

Ten slotte Matteus 11:25-26 - "In daardie tyd het Jesus gespreek en gesê: Ek loof U, Vader, Here van die hemel en die aarde, dat U hierdie dinge verberg het vir wyse en verstandige mense en dit aan kindertjies geopenbaar het. (26) Ja, Vader, want so was dit U welbehag."

Vraag 4: Onderskryf u steeds onvoorwaardelik u legitimasiEVERKLARING? Motiveer asseblief u antwoord.

In my bediening hou ek my aan die die gereformeerde beginsel van "sola scriptura" en vanuit daardie basis leer ek die verdere beginsels van "geloof alleen" en "genade alleen". Ek onderskryf die belydenisskrifte soos die legitimasiEVERKLARING dit stel: "dat al die artikels en stukke van die leer soos vervat in die Belydenisskrifte en Formuliere van enigheid - naamlik, die Nederlandse Geloofsbelijdenis (Confessio Belgica), die Heidelbergse Kategismus en die Dordtse Leereëls, deur die Sinode van Dordrecht in die jaar 1618 aangeneem - ooreenkom met Gods Woord." My hele pleidooi gaan daarom dat ons weer in alle erns na die Skrif moet terugkeer en dit moet doen waartoe die gereformeerde vaders ons opgeroep het, naamlik: Om as 'n gereformeerde kerk ons daarvoor te laat ken dat ons nie stagneer nie, maar onself altyd weer aan die hand van die Skrif reformeer. En dit is tog immers die leuse van die kerk: *Ekklesia reformata semper reformanda!* ('n Gereformeerde kerk reformeer altyd.)

Vraag 5: Wat is u houding t.o.v. die gereformeerde manier van eksegeses? Gebruik u dit en sal u dit gebruik om u aangehaalde teksverse in die stukke mee te eksegetiseer?

Hierdie vraag suggereer alreeds iets van die problematiek. Hierdie broer gaan van die veronderstelling af uit dat indien 'n gereformeerde eksegetiese model aangelê sou word, dit onvermydelik tot 'n gereformeerde slotsom aanleiding sou gee. Hoekom doen ons dan nog eksegeses as ons alreeds besluit het wat die antwoord gaan wees? Dit is presies wat ek in 'n vorige vraag gesê het - die Skrif word gekaap deur die gereformeerde voorveronderstelling en m.b.v. 'n eksegetiese model gemanipuleer om in elk geval te sê wat ons verwag. Dit sou dan beteken dat elkeen in die Skrif sal vind wat hy daar gaan soek - soos die spreekwoord sê: Elke ketter het sy letter!

In hierdie opsig glo ek dat die "Woord van God lewend en kragtig is en skerper is as enige tweesnydende swaard wat indring tot by die skeiding van siel en gees en van gewigte en murg, en dat dit 'n beoordelaar is van die oorlegginge en gedagtes van die hart". (Hebreërs 4:12) Ek glo dat die Woord van God kragtig genoeg is om selfs deur ons voorveronderstellings en vooropgestelde idees te kan sny om aan ons harte die waarheid daarvan te openbaar. **Die Skrif word deur die Heilige Gees van Self-spreekend sodat ons nie nodig het om dit met een of ander eksegetiese model te benader nie. Die filter vir die waarheid van Gods Woord is 'n rein, gehoorsame en vernootmoedigde hart. Deur sodanige bril sal die waarheid helder skyn.**

2 Korintiërs 4:6 - "Want God wat gesê het dat daar uit duisternis lig moet skyn - dit is Hy wat in ons harte geskyn het om die verligting te bring van die kennis van die heerlijkheid van God in die aangesig van Jesus Christus."

Johannes 8:31-32 - "En Jesus sê vir die Jode wat in Hom geglo het: As julle in my woord bly, is julle waarlik my dissipels. (32) En julle sal die waarheid ken, en die waarheid sal julle vrymaak."

In terme van eksegeese is dit baie belangrik om daarop te let dat kennis van die waarheid en die woord van God nie kom via die korrekte eksegetiese model nie, maar deur die Heilige Gees wat die waarheid aan ons openbaar en ons harte verlig om tot kennis daarvan te kom. Hierdie verligting en openbaring van die waarheid van die Woord geskied dan ook binne 'n konteks van gebed, verootmoediging en meditasie en lei sondermeer tot geloofsversterking. Die Woord is tog baie duidelik daaromtrent dat die Heilige Gees "ons in die volle/hele waarheid sal lei". (Johannes 16:13) Nie 'n halwe of gedeeltelike waarheid nie, maar die totale en volle waarheid.

Vraag 6: Sou u sê 'n "second blessing" is nodig vir geloofsgroei?

Romeine 10:17 sê: "Die geloof is dus uit die gehoor, en die gehoor is deur die woord van God." Geloof groei deur die woord, maar ook deur 'n lewensstyl van vas en gebed. (vgl. **Matteus 17:20-21**) M.i. impliseer dit dissipline, nie 'n sg. "second blessing" nie.

Vraag 7: Verduidelik asseblief volledig wat aanleiding gegee het tot die omval van die kinders. Watter boodskap is verkondig en hoe is daar vir hulle gebid ens.?

In alle eerlikheid - hierdie kamp lê nou reeds meer as 14 maande in die verlede en baie van die detail is nie meer so vars in my geheue nie. Maar in soverre ek dit kan onthou sal ek dit weergee.

Ek het onderneem om inleidend met die kinders oor bekering en wedergeboorte te praat, waarna ek die persoon van die Heilige Gees met hulle sou behandel.

Dit het ek dan ook gedoen en na afloop van die praatjies het 'n hele aantal van die kinders na vore gekom om 'n nuwe oorgawe aan die Here Jesus te maak. Sommige het vir die eerste keer hulle lewens aan die Here gegee. In al hierdie gevalle het ek dit duidelik aan hulle gestel dat die Here Jesus Christus deur die Heilige Gees in ons lewens kom woning maak en dat hulle hul harte deur die geloof vir Hom moet oopstel. Dan het ek en Bertus saam met hulle gebid (vgl. **Matteus 18:19**) en na afloop van hulle gebed het ek vir hulle hande opgelê en gevra dat die Here Jesus nou deur die bemiddeling van die Heilige Gees sal kom en hulle lewens sal betree. Dit het toe meeste van die tyd met "omval in die Gees" gepaard gegaan. Vir sommige het ons nie hande opgelê nie - hulle het net omgeval terwyl ons vir hulle gebid het. Party van die kinders het vorentoe gekom om sondes in hulle lewens te bely en dan het ek die onvoorwaardelike vergifnis van die Here aan hulle verkondig en gebid dat die Here hierdie vergifnis aan hulle harte sal bevestig deur die Heilige Gees. (vgl. **Jakobus 5:16**) Andere het weer gepraat van verwerping tuis en in hulle geval het ons gebid dat die Here sy liefde deur sy Gees in hulle harte sou uitstort. (vgl. **Romeine 5:5**) Ek het ook **Efesiërs 5:18** aan hulle voorgehou wat sê: "Moenie dronk word van wyn nie - daarin is losbandigheid; maar word met die Gees vervul." So ook **Lukas 11:13** - "As julle dan wat sleg is, weet om goeie gawes aan julle kinders te gee, hoeveel te meer sal die hemelse Vader die Heilige Gees gee aan die wat Hom bid?" Ek het toe 'n uitnodiging gemaak vir kinders wat opnuut deur die Gees vervul wou word, om na vore te kom. En ook vir hulle het ons die hande opgelê en hulle het "omgeval in die Gees". Andere het ons net geseën - soos Jesus in **Matteus 19:13-15** gedoen het: "Toe bring hulle kindertjies na Hom, dat Hy hulle die hande sou oplê en bid; en die dissipels het hulle bestraf. (14) Maar Jesus sê: Laat die kindertjies staan en verhinder hulle nie om na My te kom nie; want aan sulkes behoort die koninkryk van die hemele. (15) En Hy het hulle die hande opgelê en daarvandaan vertrek."

Vraag 8: Wat is u reaksie op die standpunt oor "doop met die Heilige Gees" soos uiteengesit in die verslag van die Algemene Sinode 1978 se studie oor die charismatiese kerke?

Op bl. 296 by punt 3.1 kom die doop in of met die Heilige Gees aan die orde. Ek reageer as volg op die verslag:

Die verslag maak die volgende stelling m.b.t. die doop met die Heilige Gees: "Die uitstorting van die Heilige Gees op Pinksterdag is klaarblyklik die doop met die Heilige Gees (vgl. Hand. 1:5) Dáár doop Christus sy gemeente met die Heilige Gees en met vuur. Dáár is - eens en vir altyd in 'n heilshistoriese onherroeplikheid - die gawe van die Heilige Gees aan die kerk van Christus gegee om nooit weer teruggeneem te word nie. Dit is die groot wendingspunt in die geskiedenis van Gods weg met sy volk, die vestiging van die Nuwe Verbond. Vandaar dat talle eksegete en dogmatici van oortuiging is dat die doop met die Heilige Gees gesien moet word as 'n **eenmalige heilsgebeurtenis** waardeur die Heilige Gees in teenstelling met die tyd van die Ou Verbond as die Eskatologiese Gawe by uitnemendheid gekom het om in die kerk te woon en te werk op 'n ongekeerde wyse (vgl. Joh. 7:37; Joh. 16:7-14). Vanaf Pinksterdag is die Gees in die liggaam van Christus tot "beskikking" van almal wat glo. Die waterdoo in die Naam van die Vader en die Seun en die Heilige Gees is die sigbare teken en seël daarvan dat die volle seën van die Heilige Gees aan alle gelowiges geskenk is (vgl. 1 Kor. 12:13).

Klaarblyklik wil die Bybel aan ons sê dat elke gelowige die Heilige Gees sedert Pinksterdag in sy volheid deelagtig word wanneer hy Christus deur die geloof aanneem. Op Pinksterdag sê Petrus aan die skare: "Bekeer julle en laat elkeen van julle gedoopt word in die Naam van Jesus Christus tot vergewing van sondes, en julle sal die gawe van die Heilige Gees ontvang" (Hand. 2:38). **Bekering, geloof, doop en die gawe van die Gees hoort as 'n eenheid saam.**" (bl. 296)

Ek wil graag verwys na die twee opmerkings in bogenoemde aanhaling wat ek onderstreep het.

Die verslag stel dit duidelik dat "elke gelowige die Heilige Gees sedert Pinksterdag in sy volheid deelagtig word - Wanneer? - Hy Christus deur die geloof aanneem!"

Dit is in lyn met Paulus se woorde in Galasiërs 3:2, 5, 13-14 - "Dit alleen wil ek van julle weet: **het julle die Gees ontvang** uit die werke van die wet, of **uit die prediking van die geloof?** (5) **Hy wat julle dan die Gees verleen en kragte onder julle werk, doen Hy dit** uit die werke van die wet of **uit die prediking van die geloof?** (13) Christus het ons losgekoop van die vloek van die wet deur vir ons 'n vloek te word - want daar is geskrywe: Vervloek is elkeen wat aan 'n hout hang - (14) sodat die seën van Abraham na die heidene kan kom in Christus Jesus, en **dat ons die belofte van die Gees deur die geloof kan ontvang.**"

Beide die verslag en Paulus in Galasiërs 3 toon duidelik aan dat ons die Gees van God deur die geloof deelagtig word. En elke gereformeerde wat die beginsel van "corruptio totalis" (totale verdorwenheid van die mens) onderskryf, sal onmiddellik saamstem dat geloof alleen maar die menslike respons is op die wederbarende werk van God deur Sy Heilige Gees. Ons kan dus nie glo alvorens ons nie "uit water en Gees gebore is nie". (vgl. Johannes 3:5) En in Johannes 3:3 & 5 stel Jesus dit baie duidelik dat hierdie wedergeboorte onontbeerlik is vir toegang tot die koninkryk van God. **En soos wat die besnydenis in die Ou Verbond die teken was dat 'n Joodse seuntjie deur fisiese geboorte deel geword het van die volk van God en deel gekry het aan die verbond en seëninge van God, so is die doop in die Nuwe Verbond die teken en seël dat iemand deur wedergeboorte deel geword het van die liggaam van Christus en deel gekry het aan die totale seën van God en word dit gevolglik as 'n geloofsversterkende sakrament aan die geestelike baba bedien. En die eerste seëning wat ons van God ontvang is die Heilige Gees.**

En die Gees doen vir ons wat elke ouerpaar vir hulle pasgebore baba doen: Hy bevestig aan ons dat ons aan die Here behoort, Hy getuig saam met ons gees dat ons kinders van God is, Hy stort die liefde van God in ons hart uit, Hy herinner ons aan die woorde van Jesus Christus, Hy tree vir ons in en help ons om te bid, Hy leer ons om te sê: Abba Vader (Pappa!) en verder troos en versorg Hy ons. En dit is duidelik dat enige geestelike baba sal sterf in die afwesigheid van die Heilige Gees. (Vgl. Romeine 8:15-17; Romeine 8:26-27; Romeine 5:5; 1 Johannes 3:24; 1 Johannes 4:13; Johannes 14:16-18, 26; Johannes 15:26; Johannes 16:13-14)

Ook die volgende twee skrifgedeeltes dui daarop dat God die Heilige Gees aan ons gee as die Eersteling van ons hemelse erfenis:

2 Korintiërs 1:21-22 - "Maar Hy wat ons saam met julle bevestig in Christus en ons gesalf het, is God, (22) wat ons ook verseël het en die Gees as onderpand in ons harte gegee het."

2 Korintiërs 5:5 - "Maar Hy wat ons juis hiervoor toeberei het, is God, wat ons ook die Gees as onderpand gegee het."

Ek stem dus heelhartig met die verslag saam wanneer daar gesuggereer word dat die Heilige Gees op Pinksterdag gekom het om die liggaam van Jesus Christus te kom bewoon. En soos wat ons deel kry aan daardie liggaam deur wedergeboorte en bekering, kry ons ook deel aan die Heilige Gees as die Eersteling van die seëninge en erfenis van God.

Die opmerking wat die verslag voortspruitend hieruit maak, onderskryf ek ook in totaliteit, naamlik:

"Bekering, geloof, doop en die gawe van die Gees hoort as 'n eenheid saam." (bl. 296) Dit is die presiese gevolgtrekking waartoe ek in bogenoemde argument gekom het.

Dit bring my egter by die probleem wat uit al hierdie opmerkings voortvloei. As ons dan die Heilige Gees deelagtig word deur die geloof in Jesus Christus, en as bekering, geloof, doop en die gawe van die Gees as 'n eenheid saam hoort, hoekom skei ons in ons kerklike bedieningspraktyk die doop van die geloof en die bekering. Anders gestel - hoekom maak ons doop en wedergeboorte van mekaar los? Want soos die verslag suggereer, glo ek ook dat geloof, sondebelydenis, doop en die ontvangs van die gawe van die Heilige Gees die hele proses van wedergeboorte uitmaak. Dit is soos ons geestelik gebore word om deel te word van God se koninkryk. Hoeveel sin maak Petrus se woorde op Pinksterdag nie vanuit hierdie agtergrond nie - "Bekeer julle en laat elkeen van julle gedoop word in die Naam van Jesus Christus tot vergewing van sondes, en julle sal die gawe van die Heilige Gees ontvang." (Handelinge 2:38)

Ek is 'n groot voorstander van die herhaaldelike vervulling met die Heilige Gees en dit was met groot vreugde dat ek die verslag se legitimasie daarvan kon lees. Hulle is heeltemal ten gunste daarvan en ek haal die volgende gedeelte uit die verslag met groot graagte aan:

"Ons gevolgtrekking is dus dat vervulling met die Heilige Gees nooit in die Skrif 'n eenmalige en definitief afgeslote gebeurtenis of ervaring is nie, maar dat dit enersyds sien op die herhaalde toerusting van 'n gelowige vir sy getuienistaak, en andersyds op 'n lewe onder die heerskappy van die Heilige Gees - iets wat in hierdie lewe nooit sy afsluiting bereik nie, maar vir die gelowiges 'n blywende imperatief is (Efesiërs 5:18) Die bedoeling van die Skrif is dat die gelowiges steeds meer met die Gees vervul moet word, d.w.s. steeds meer onder sy heerskappy te staan moet kom. Daarom is vervulling met die Heilige Gees iets wat 'n mens ook weer deur ongehoorsaamheid kan verloor en waarna altyd opnuut gesoek moet word langs die weg van gebed en oorgawe. Vervulling met die Heilige Gees is 'n lewe onder die heerskappy van die Heilige Gees, is voortdurende nuwe gehoorsaamheid aan Hom en die telkens weer herhaalde begenadiging om as middel in die hand van God groot dinge in sy Naam te doen.

In die lig hiervan sal ons moet sê dat diegene wat daarop aanspraak maak dat hulle by één geleentheid eens en vir altyd die doop met die Heilige Gees en die vervulling met die Heilige Gees ontvang het, die Skrif nie goed verstaan nie en 'n aanspraak maak wat nie in die lig van die Skrif verdedigbaar is nie. Aan die egtheid van besondere ervarings van talle gelowiges met die Heilige Gees hoef ons vir geen oomblik te twyfel nie. Ook is dit 'n feit dat baie gelowiges vir 'n korter of langer tyd 'n vleeslike lewe kan lei, waarin daar in hulle lewe baie weinig van die krag en heerskappy van die Gees sigbaar word (1 Korintiërs 3:1 ev). Dit is 'n genade van God as sulke gelowiges op 'n bepaalde dag tot stilstand gedwing word en die ervaring het dat hulle vir die eerste keer bewus word van die teenwoordigheid en krag van die Heilige Gees in hulle lewe. Niemand mag ook maar in die minste iets kwaads van so 'n ervaring in die lewe van gelowiges sê of dink nie. Intendeel: die kerk moet hoop en bid dat al sy lidmate gebring mag word tot sodanige insnyding in en vernuwing van hulle lewe, ja tot die vervulling met die Heilige Gees self.

Net al: dit is skriftuurlik gesproke verkeerd om sulke ervarings die doop met die Heilige Gees te noem of om dit te verstaan as 'n eenmalige onherhaalbare gebeurtenis waardeur sulke lidmate op 'n vlak geplaas word wat hulle radikaal van die ander lidmate van die gemeente onderskei. Dit moet verstaan word as die deurbraak van die Gees wat reeds in hulle gewoon het, tot 'n voller heerskappy oor hulle lewe, en dit moet gesien word as maar één moment op die lang weg wat God met sy kinders wil gaan in 'n lewe van steeds groter oorgawe en dus ook steeds groter vervulling met die Heilige Gees" (bl. 298-299, par. 4-5, 1-2)

Ten slotte wil ek dit net duidelik stel: die vervulling met die Heilige Gees is nie 'n onopsigtelike, geleidelike en onbewuste aangeleentheid nie. Daarvoor is Gods Woord te duidelik. Uit die skrifgedeeltes direk hieronder sal dit duidelik blyk dat dit altyd 'n dinamiese, daadwerklike, kragtige en meestal korporatief gemeentelike gebeure was.

Handelinge 2:4 - "En hulle is almal vervul (pimplesthai) met die Heilige Gees en het begin spreek in ander tale, soos die Gees aan hulle gegee het om uit te spreek."

Handelinge 4:8 - "Daarop sê Petrus, vervul (pimplesthai) met die Heilige Gees, aan hulle: Owerstes van die volk en ouderlinge van Israel."

Handelinge 4:31 - "En toe hulle gebid het, is die plek geskud waar hulle saam was, en hulle is almal vervul (pimplesthai) met die Heilige Gees en het die woord van God met vrymoedigheid gespreek."

Handelinge 9:17 - "En Ananias het gegaan en in die huis gekom en hom die hande opgelê en gesê: Saul, broeder, die Here het my gestuur, naamlik Jesus wat aan jou verskyn het op die pad waarmee jy gekom het, sodat jy weer kan sien en met die Heilige Gees vervul (pimplesthai) word."

Handelinge 13:9 - "Maar Saulus, dit is Paulus, vervul (pimplesthai) met die Heilige Gees, het die oë op hom gehou en gesê:"

Handelinge 13:52 - "En die dissipels is vervul (pleroun) met blydschap en met die Heilige Gees."

Efesiërs 5:18 - "Moenie dronk word van wyn nie - daarin is losbandigheid; maar word met die Gees vervul (pleroun)."

Ek stem dus helaas heeltemal saam met die verslag se standpunt oor "doop met die Heilige Gees". Ek voel net dat van die opmerkings wat deur die verslag gemaak word ernstige implikasies het vir die kerk se bedieningspraktyk as die gevolgtrekkings tot hulle volle konsekwensies deurgetrek word - soos ek probeer doen het.

Vraag 9: Behoort die Nederduitse Gereformeerde Kerk se siening en leer oor die Heilige Gees uitgebrei te word? Indien wel, hoe?

Ek verwys graag terug na die volgende opmerkings uit die **studiestuk van die Algemene Sinode 1978 oor die Charismatiese Kerke**: "Die verwydte wat dikwels aan die adres van die kerk gerig word dat hy homself te min met die leer van die Skrif aangaande die Heilige Gees besig gehou het, mag 'n element van waarheid bevat, maar is tog nie sonder meer aanvaarbaar nie." (bl. 295, par.3)

"Tog is dit waar dat die Neo-Pentekostalisme sekere vrae na vore gebring het waaroor die lig van die Skrif opnuut gesoek moet word. **Die belydenisskrifte onderskei bv. nie duidelik tussen die gawes van die Gees aan die gelowiges en die vrug van die Gees wat in hulle lewens uitgewerk word nie, netsoos hulle ook nie onderskei tussen die gemeenskaplike en individuele gawes van die Heilige Gees nie.**" (bl. 295, par.4)

Alhoewel ek volmondig met bg. twee stellings saamstem, gaan dit m.i. nie soseer om die uitbreiding van die kerk se siening en leer rondom die Heilige Gees nie, maar om die kerklike bedieningspraktyk en die praktiese implementering van die Skriftuurlike insigte rakende die Heilige Gees. Dit is nie 'n teoretiese teologiese aangeleentheid nie. Daar is reeds genoeg gedebatteer met betrekking tot hierdie dinge. Dit gaan daarom dat ons die Heilige Gees persoonlik in die kerk sal verwelkom deur vir Hom ruimte te maak om Sy stempel deur middel van die 9 geestesgawes (charismata) af te druk. Want God word in Christus beide aan die woord en aan die werk gestel deur die Heilige Gees - en die Heilige Gees het die volle arsenaal van die geestesgawes nodig om effektief te opereer. Die Heilige Gees sou nie hierdie gawes gegee het as dit nie noodsaaklik was nie - "Maar al hierdie dinge werk een en dieselfde Gees wat aan elkeen afsonderlik uitdeel soos Hy wil." (1 Korintiërs 12:11)

Verder is dit kritiek belangrik om daarop te let dat die openbare erediens die konteks is waarbinne hierdie gawes beoefen moet word. Daarom dat Paulus nodig gehad het om die Korintiër gemeente te maan tot ordelikheid en liefde, want as die beoefening van die gawes nie georkestreer word nie, dan verword die simfonie van die erediens tot 'n "stuk klinkende metaal en 'n galmende simbaal". Dit is treffend wanneer Paulus die 9 geestesgawes in 1 Korintiërs 12:7-11 aan die orde stel om te sien dat daar "aan elkeen afsonderlik 'n werking van die Gees gegee word tot voordeel van almal". (vers 7) God het elke lid van die liggaam deur die Gees toegerus om 'n hydrae te lewer in die erediens: 'n

bydrae wat uiteindelik strek tot voordeel van almal. God het bedoel dat ons almal aktief sal deelneem aan die verloop van die erediens - niemand hoef buite te staan of toeskouer te speel nie. **En die rede hoekom ek vir hierdie dinge pleit is omdat daar sovele in ons kerke sit wat met geestesgawes toegerus is en nooit die geleentheid kry om dit te beoefen nie. Maar meer as dit - dit is verstommend om te sien wat dit vir iemand se geloofslewe en geestelike eiewaarde doen wanneer die Gees deur die betrokke persoon se gawe werk om die breëre liggaam in die gemeente op te bou.**

Hoeveel talente lê nie begrawe onder die klippe van ons kerke nie? Die tyd het gekom om aan die Heilige Gees die geleentheid te bied om hierdie gawes te begin ontgin tot opbou van die individu, die gemeente en die koninkryk!

Verseker het die Korintiër gemeente gesukkel met hoogmoed en meerderwaardigheid, liefdeloosheid en kinderagtige faksie-gevegte en twiste - miskien juis a.g.v. die geestesgawes - maar wat help dit nou ons gooi uit vrees vir hierdie dinge die baba saam met die badwater uit.

Wanneer Paulus die liggaamsmodel met die gemeente bespreek, stel hy dit baie duidelik: "En die oog kan nie vir die hand sê: Ek het jou nie nodig nie; of ook die hoof vir die voete: Ek het julle nie nodig nie." (1 Korintiërs 12:21) Daar is m.a.w. geen gawe wat ter syde gestel kan word of oorgesien kan word nie. Hulle is almal noodsaaklik en belangrik. En is dit nie wat ons besig is om te doen nie - om sekeres van die geestesgawes gewoon net te ignoreer; en daarmee saam die persoon wat toegerus is met daardie betrokke gawe. Die feit dat elkeen 'n gawe besit en dat ons al die gawes nodig het, stig die eenheid in die gemeente noodwendig aangesien dit ons op mekaar aanwys.

Ek volstaan met Paulus se eie woorde:

"Maar al hierdie dinge is die werk van een en dieselfde Gees, wat aan elkeen afsonderlik 'n gawe uitdeel soos Hy wil." (1 Korintiërs 12:11)

"Hoe staan die saak dan, broeders? Wanneer julle saamkom, dan het elkeen van julle 'n psalm of 'n lering of 'n taal of 'n openbaring of 'n uitlegging - laat alles tot stigting geskied. (27) En as iemand in 'n taal spreek, laat dit dan wees twee of hoogstens drie, en by beurte; en laat een dit uitleê. (28) Maar as daar geen uitleêr is nie, laat hy in die gemeente swyg, en laat hy met homself en met God spreek. (29) Laat twee of drie profete spreek en die ander dit beoordeel. (30) Maar as daar iets geopenbaar is aan 'n ander wat daar sit, laat die eerste swyg. (31) Want julle kan almal een vir een profeteer, sodat almal kan leer en almal bemoedig word. (32) En die geeste van die profete is aan die profete onderworpe; (33) want God is nie 'n God van wanorde nie, maar van vrede, soos in al die gemeentes van die heiliges." (1 Korintiërs 14:26-33)

"Daarom, broeders, beywer julle om te profeteer en moenie verhinder dat daar in tale gespreek word nie. (40) Laat alles welvoeglik en ordelik toegaan." (1 Korintiërs 14:39-40)

Vraag 10: Wat is u siening oor die "bediening van handoplegging"?

In Hebreërs 6:1-2 lees ons van die "leer van die handoplegging" as een van die fundamentele leerstukke wat in die vroeë kerk gepredik is: "Daarom moet ons nie bly by die begin van die prediking aangaande Christus nie, maar na die volmaaktheid voortgaan sonder om weer die fondament te lê van die bekering uit dooie werke en van die geloof in God, (2) van die leer van die doop en van die handoplegging en van die opstanding van die dode en van die ewige oordeel."

Ek verstaan bogenoemde "leer van die handoplegging" as volg:

In die eerste plek praat die Skrif baie duidelik oor handoplegging wanneer dit kom by **genesing**. Ek verwys graag na die volgende Skrifgedeeltes:

Markus 16:15-18 - "En Hy het vir hulle gesê: Gaan die hele wêreld in en verkondig die evangelie aan die ganse mensdom. (16) Hy wat glo en hom laat doop, sal gered word; maar hy wat nie glo nie, sal veroordeel word. (17) En vir die wat geglo het, sal hierdie tekens volg: in my Naam sal hulle diuwels uitdryf, met nuwe tale sal hulle spreek, (18) slange sal hulle opneem; en as hulle iets dodeliks drink, sal dit hulle geen kwaad doen nie; op siekes sal hulle die hande lê, en hulle sal gesond word."

Jesús genees deur hande op te lê, en soos ons in bogenoemde skrifgedeelte sien, maan Hy sy dissipels (en daarom ook elkeen van ons) om dit ook te doen.

Lukas 4:40-41 - "En toe die son ondergaan, het almal hulle siekes, mense met allerhande kwale, na Hom gebring, **en Hy het een vir een van hulle die hande opgelê en hulle gesond gemaak.** (41) En duiwels het ook uit baie uitgegaan en geskreeu en gesê: U is die Christus, die Seun van God! En Hy het hulle bestraf en nie toegelaat om te praat nie, omdat hulle geweet het dat Hy die Christus was."

Lukas 13:10-13 - "En Hy was besig om op die sabbat in een van die sinagoges te leer. (11) En daar was 'n vrou wat 'n gees van krankheid agttien jaar lank gehad het, en sy was inmekaargetrek en glad nie in staat om regop te kom nie. (12) En toe Jesus haar sien, roep Hy haar en sê: Vrou, jy is van jou krankheid verlos. (13) **En Hy het haar die hande opgelê,** en onmiddellik het sy regop gestaan en God verheerlik."

Op die vraag hoe handoplegging werk en wat gebeur tydens handoplegging, sal ek as volg antwoord: Jesus het sy aardse bediening verrig in en deur die krag van die Heilige Gees. Hy het nooit uit sy goddelike reserwes geput nie, maar alleen gevloei in die krag van die Heilige Gees waarmee God hom toegerus het toe die Gees in **Johannes 1:32** soos 'n duif op Hom gekom het. En omdat ons vervul is met dieselfde Heilige Gees het Jesus die vrymoedigheid om in **Johannes 14:12** te sê: "Voorwaar, voorwaar Ek sê vir julle, wie in My glo - die werke wat Ek doen, sal hy ook doen; en hy sal groter werke doen as dit, omdat Ek na my Vader gaan." Dit is dus die krag van die Heilige Gees wat die koninkryk van God tot stand bring wanneer ons deur daardie krag duiwels uitdryf en siekes genees, om maar net twee dinge te noem. Luister na Jesus in **Matteus 12:28** - "Maar as Ek deur die Gees van God die duiwels uitdryf, dan het die koninkryk van God by julle gekom."

Ook **Lukas 4:17-21** - "En die boek van die profeet Jesaja is aan Hom oorhandig; en toe Hy die boek oopmaak, kry Hy die plek waar geskrywe is: (18) Die Gees van die Here is op My, omdat Hy My gesalf het om die evangelie aan die armes te bring. Hy het My gestuur om die wat verbyseld van hart is, te genees; (19) om aan gevangenis vrylating te verkondig en aan blindes herstel van gesig; om die wat gebroke is, in vryheid weg te stuur; om die aangename jaar van die Here aan te kondig. (20) En nadat Hy die boek toegemaak en aan die dienaar teruggegee het, gaan Hy sit, en die oë van almal in die sinagoge was op Hom gevestig. (21) Toe begin Hy vir hulle te sê: Vandag is hierdie Skrif in julle ore vervul."

Wanneer Jesus dus vir iemand die hande opgelê het, het die krag van die Heilige Gees, die krag van God, deur Hom in die betrokke persoon in gevloei en die genesing of bevryding bewerkstellig. Soos Jesus het ons ook die Gees van die Lewende God in ons en wanneer ons ons hande op iemand lê, dan vloei daardie selfde krag van God deur ons in daardie persoon se lewe in en bring dit genesing en bevryding, vreugde en vrede, liefde en lewe.

Dat dit inderdaad was wat gebeur het, blyk duidelik uit die volgende skrifgedeeltes:

Lukas 8:43-46 - "En 'n vrou wat twaalf jaar lank aan bloedvloeiing gely het, en wat haar hele vermoë aan geneeshere uitgegee het en deur niemand gesond gemaak kon word nie, (44) het van agter af gekom en die soom van sy kleed aangeraak, en haar bloedvloeiing het onmiddellik opgehou. (45) Daarop sê Jesus: Wie is dit wat My aangeraak het? En toe almal dit ontken, sê Petrus en die wat by hom was: Meester, die skare druk en verdring U, en U sê: Wie is dit wat My aangeraak het? (46) **Maar Jesus antwoord: Iemand het My aangeraak, want Ek het gemerk dat krag van My uitgegaan het.**"

Dit is ook wat gebeur met Jairo se dogtertjie in **Matteus 9:18** - "Terwyl Hy dit vir hulle sê, kom daar 'n sekere owerste en val voor Hom neer en sê: My dogter het nou net gesterwe, maar **kom en lê u hand op haar, en sy sal lewe.**"

Lukas 8:52-55 - "En almal het gehuil en oor haar rou bedryf. Maar Hy sê: Moenie huil nie; sy is nie dood nie, maar slaap. (53) En hulle het Hom uitgelag, want hulle het geweet dat sy dood was. (54) En toe Hy almal na buite uitgejaag het, **gryp Hy haar hand en roep uit en sê: Dogtertjie, staan op!** (55) En haar gees het teruggekom, en sy het onmiddellik opgestaan; en Hy het beveel dat hulle haar iets te ete moes gee."

Matteus 8:14-15 - "En toe Jesus in die huis van Petrus kom, sien Hy sy skoonmoeder siek lê aan die koors. (15) **En Hy het haar hand aangeraak,** en die koors het haar verlaat, en sy het opgestaan en hulle bedien."

Markus 1:30-31 - "En die skoonmoeder van Simon het siek gelê aan die koors; en dadelik het hulle Hom van haar gesê. (31) Daarop gaan Hy na haar, **neem haar hand en rig haar op,** en dadelik het die koors haar verlaat, en sy het hulle bedien."

Markus 6:2 - "En toe dit sabbat geword het, begin Hy in die sinagoge te leer, en baie wat Hom gehoor het, was verslae en sê: Waar kry Hy hierdie dinge vandaan, en watter wysheid is aan Hom gegee, **dat ook sulke kragte deur sy hande plaasvind?**"

Markus 8:22-25 - "En Hy het in Betsáida gekom, en hulle het 'n blinde man na Hom gebring en Hom gesmeek om hom aan te raak. (23) Hy neem toe die blinde by die hand en lei hom uit buitekant die dorp; en nadat Hy in sy oë gespuug en **hom die hande opgelê het**, vra Hy hom of hy iets sien. (24) En hy kyk op en sê: Ek sien die mense, want ek sien hulle soos bome rondloop. (25) **Daarna lê Hy weer die hande op sy oë** en laat hom opkyk, en hy is herstel en het almal van ver af duidelik gesien."

Dit was dalk ook wat met die weduwee van Nain se dooie seun gebeur het - **Lukas 7:12-15** - "En toe Hy naby die poort van die stad kom, word daar net 'n dooie uitgedra, die enigste seun van sy moeder, en sy was 'n weduwee; en 'n groot menigte van die stad was by haar. (13) En toe die Here haar sien, het Hy innig jammer vir haar gevoel en vir haar gesê: Moenie ween nie! (14) **En Hy het nader gegaan en die baar aangeraak**. Daarop staan die draers stil. En Hy sê: Jongman, Ek sê vir jou, staan op! (15) En die dooie het regop gaan sit en begin praat; en Hy het hom aan sy moeder teruggegee."

Ook die apostels het gereeld hande opgelê vir genesing:

Handelinge 5:12 - "En deur die hande van die apostels het daar baie tekens en wonders onder die volk plaasgevind; en hulle was almal eendragtig saam in die pilaargang van Salomo."

Handelinge 9:17 - "En Ananías het gegaan en in die huis gekom en **hom die hande opgelê** en gesê: Saul, broeder, die Here het my gestuur, *naamlik* Jesus wat aan jou verskyn het op die pad waarmee jy gekom het, sodat jy **weer kan sien** en met die Heilige Gees vervul word."

Handelinge 14:3 - "Hulle het toe 'n geruime tyd daar deurgebring en vrymoediglik gespreek in die Here, wat aan die woord van sy genade getuienis gegee het deur te beskik dat **tekens en wonders deur hulle hande plaasvind**."

Handelinge 28:8 - "En die vader van Públius het siek gelê aan koors en buikloop. En Paulus het ingegaan na hom toe, en nadat hy gebed het, **hom die hande opgelê en hom gesond gemaak**."

Die Skrif praat ook van handoplegging met betrekking tot seën. Vergelyk die volgende skrifgedeeltes:

Génesis 48:14, 17-20 - "Toe steek Israel sy regterhand uit en lê dit op die hoof van Efraim, hoewel hy die jongste was, en sy linkerhand op die hoof van Manasse: hy het sy hande oorkruis gehou, want Manasse was die eersgeborene. (17) Toe Josef sien dat sy vader sy regterhand op die hoof van Efraim gelê het, was dit verkeerd in sy oë; en hy het die hand van sy vader gegryp om dit van die hoof van Efraim op die hoof van Manasse oor te bring. (18) En Josef sê aan sy vader: Nie so nie, my vader; want hierdie een is die eersgeborene: lê u regterhand op sy hoof. (19) Maar sy vader weier en sê: Ek weet, my seun, ek weet. Hy sal ook 'n volk word, en hy sal ook groot word; nogtans sal sy jongste broer groter wees as hy, en sy nageslag sal 'n menigte van nasies word. (20) So het hy hulle dan dié dag geseën en gesê: Met jou sal Israel 'n seën toewens, met die woorde: Mag God jou maak soos Efraim en soos Manasse! So het hy dan Efraim voor Manasse gestel."

Matteus 19:13-15 - "Toe bring hulle kindertjies na Hom, **dat Hy hulle die hande sou oplê en bid**; en die dissipels het hulle bestraf. (14) Maar Jesus sê: Laat die kindertjies staan en verhinder hulle nie om na My te kom nie; want aan sulkes behoort die koninkryk van die hemele. (15) **En Hy het hulle die hande opgelê** en daarvandaan vertrek."

Markus 10:13-16 - "En hulle het kindertjies na Hom gebring, **dat Hy hulle kon aanraak**; en die dissipels het die wat hulle gebring het, bestraf. (14) Maar toe Jesus dit sien, het Hy hulle dit baie kwalik geneem en vir hulle gesê: Laat die kindertjies na My toe kom en verhinder hulle nie, want aan sulkes behoort die koninkryk van God. (15) Voorwaar Ek sê vir julle, elkeen wat die koninkryk van God nie soos 'n kindjie ontvang nie, sal daar nooit ingaan nie. (16) **En Hy het sy arms om hulle geslaan, sy hande op hulle gelê en hulle geseën**."

Die Amplified Bible se vertaling van Markus 10:16 het betrekking: "And He took them [the children up one by one] in His arms and [servently invoked a] blessing, placing His hands upon them."

Dit is belangrik om daarop te let dat ons deur die inwoning van die Heilige Gees in ons in staat gestel word om mekaar te seën - want deur die Gees bemiddel en bedien ons die seëninge van God aan mekaar. Dit is meer as 'n goeie wens, dit is iets werklik wat ten tye van handoplegging deur die inwerking van die Heilige Gees in daardie persoon se lewe gerealiseer word.

In die derde plek verwys die Skrif na handoplegging met betrekking tot die vervulling met die Heilige Gees.

Die toepaslike skrifgedeeltes lui as volg:

Handelinge 8:12-20 - "Maar toe hulle Filippus geglo het, wat die evangelie aangaande die koninkryk van God en die Naam van Jesus Christus verkondig het, is hulle gedoop, manne sowel as vroue. (13) En Simon het ook self gelowig geword, en nadat hy gedoop was, gedurig by Filippus gebly; en hy was verbaas toe hy die tekens en groot kragte sien gebeur. (14) En toe die apostels in Jerusalem hoor dat Samaria die woord van God aangeneem het, het hulle Petrus en Johannes na hulle gestuur. (15) Hulle het afgekom en vir hulle gebid, dat hulle die Heilige Gees mag ontvang, (16) want Hy het toe nog op niemand van hulle geval nie, maar hulle was net gedoop in die Naam van die Here Jesus. (17) Hulle het hul toe die hande opgelê, en hulle het die Heilige Gees ontvang. (18) En toe Simon sien dat deur die handoplegging van die apostels die Heilige Gees gegee word, het hy hulle geld aangebied (19) en gesê: Gee aan my ook hierdie mag, sodat elkeen wat ek die hande oplê, die Heilige Gees kan ontvang. (20) Maar Petrus sê vir hom: Mag jou geld saam met jou vergaan, omdat jy gedink het om die gawe van God deur geld te verkry."

Handelinge 9:17-18 - "En Ananias het gegaan en in die huis gekom en hom die hande opgelê en gesê: Saul, broeder, die Here het my gestuur, naamlik Jesus wat aan jou verskyn het op die pad waarmee jy gekom het, sodat jy weer kan sien en met die Heilige Gees vervul word. (18) En dadelik het daar iets soos skille van sy oë afgeval, en hy kon onmiddellik weer sien; en hy het opgestaan en is gedoop."

Handelinge 19:1-6 - "En terwyl Apollos in Korinthe was, het Paulus die boonste landstreke deurgereis en in Efeze gekom; en daar het hy sommige dissipels gevind (2) en hulle gevra: **Het julle die Heilige Gees ontvang toe julle gelowig geword het?** En hulle antwoord hom: Ons het nie eens gehoor dat daar 'n Heilige Gees is nie. (3) En hy vra hulle: Met watter doop is julle dan gedoop? En hulle antwoord: Met die doop van Johannes. (4) Daarop sê Paulus: Johannes het met die doop van bekering gedoop en aan die volk gesê dat hulle moes glo in die Een wat ná hom kom, dit is in Christus Jesus. (5) En toe hulle dit hoor, is hulle gedoop in die Naam van die Here Jesus. (6) **En Paulus het hulle die hande opgelê, en die Heilige Gees het op hulle gekom, en hulle het met tale gespreek en geprofeteer."**

Die verslag van die Algemene Sinode 1978 oor die charismatiese kerke lewer die volgende kommentaar op bogenoemde skrifgedeeltes:

"Dit is dan ook opmerklik dat daar in die Nuwe Testament nooit van Christene na Pinkster gesê word dat hulle met die Heilige Gees gedoop is nie. Hoogstens kan 'n mens sê dat die heidene soos verpersoonlik deur Cornelius en sy huis by hulle bekering op 'n opvallende manier deel ontvang het aan die doop met die Gees soos dit op Pinkster plaasgevind het, om duidelik te maak dat daar geen onderskeid tussen Jode en heidene in die Nuwe Verbond is nie. (vgl. **Handelinge 11:16** - "En ek het die woord van die Here onthou, hoe Hy gesê het: Johannes het met water gedoop, maar julle sal met die Heilige Gees gedoop word.") Maar van Christene wat na hulle inplanting in die liggaam van Christus by 'n latere geleentheid eers met die Gees gedoop is, weet die Nuwe Testament niks. Dit word wel beweer deur Pentekostaliste dat dit uit **Handelinge 8:15-17** (die ontvangs van die Heilige Gees deur die Samaritane na handoplegging deur Petrus en Johannes) én uit die geval van die twaalf "dissipels" in Efeze (**Handelinge 19:1-7**) blyk dat Christene die Heilige Gees eers later in sy volheid deelagtig kan word, as 'n tweede genade of die doop met die Heilige Gees. Hierdie opvatting kan egter nie die toets van 'n deeglike eksegetiese deurstaan nie.

Daar is baie goeie rede om aan te neem dat die twaalf dissipels van Handelinge 19 wel dissipels van Johannes was, maar nie Christene nie. Ja, hulle het selfs nie eers die doop van Johannes in verband gebring met Christus as die Messias nie en het ook nie geweet dat die Heilige Gees "beskikbaar" is vir die gelowiges nie.

Opmerklik is Paulus se vraag aan hulle of hulle die Heilige Gees ontvang het toe hulle gelowig geword het (vers 2 - elabete pisteusantes is eintlik letterlik: op die moment toe julle geglo het). Vir Paulus is dit duidelik dat as iemand die Gees van Christus nie het nie, hy dan ook nie aan Christus kan behoort nie en dus geen egte gelowige kan wees nie. Van 'n "tweede ervaring" ná die "eerste ervaring" van die inplanting in Christus is hier dus geen sprake nie. Dit gaan gewoonweg om die vraag na die egtheid van hulle "geloof".

Ook die geval van die Samaritane bewys nie wat die Pentekostalistiese uitleg sê nie. Baie kundige eksegete is dit daaroor eens dat ons in die geskiedenis van die Samaritane met 'n uitsonderlike en eenmalige gebeurtenis te make het wat nie bedoel is om normatief te wees vir hoe dit altyd in die kerk moet gebeur of sal gebeur nie. Ons vind naamlik hier as enigste keer in die Nuwe Testament die situasie dat mense glo en gedoop word, maar dat hulle nog nie die Heilige Gees in sy volheid deelagtig is nie. Dit is nie die normale gang van sake nie. Daarom word dit juis deur Lukas opgeteken. Die rede daarvoor moet gesoek word in die eeue-oue vyandskap tussen die Jode en die Samaritane. God het dit só bestier om Jode en Samaritane in Christus tot 'n eenheid saam te bind en te voorkom dat die breuk tussen hulle ook in die kerk sou voortbestaan. Daarom moes twee apostels uit Jerusalem gaan om hulle eers met die Christene in Samaria te identifiseer, vir hulle te bid en hulle die hande op te lê - iets wat nêrens elders só gebeur het of as eis gestel is nie - voordat dit duidelik kon word dat óók die Samaritane deel ontvang aan die doop met die Heilige Gees wat op Pinksterdag plaasgevind het.

Ons kan sê dat die drie gebeurtenisse, naamlik die uitstorting van die Heilige Gees op Pinksterdag, die "ontvangs" van die Heilige Gees deur die Samaritane (hier word nie van "doop met die Gees" gepraat nie) en die "val" van die Heilige Gees op Cornelius en sy huisgenote, drie aspekte is van die één gebeurtenis van die koms van die Heilige Gees. Jode, Samaritane en heidene word saam verbind in die één liggaam van Christus en ontvang deel aan die één doop met die Heilige Gees deur Christus. Dié gebeurtenisse dra dus 'n eenmalige karakter en kan nie daartoe dien om te bewys dat daar telkens weer 'n hernieuwe Pinkstergebeurtenis kan of moet plaasvind nie, net so min as wat dit as bewys kan dien vir die doop in of met die Heilige Gees as 'n tweede ervaring van individuele gelowiges naas hulle inplanting in die liggaam van Christus waarvan die waterdooop die teken en seël en mitsdien vir die geloof ook die kengrond is."

Ten spyte van alles wat die verslag sê, bly staan die feit dat **"deur die handoplegging van die apostels die Heilige Gees gegee word"**. (Handelinge 8:18) Ons kan dit nie wegredeneer nie. Ook in Paulus se geval (Handelinge 9:17) ontvang hy die Heilige Gees deur handoplegging. Dit hoef nie noodwendig deur handoplegging te gebeur nie, maar die belangrike ding is dat dit heeltemal moontlik en Skriftuurlik geregverdig is.

Die groot onderskeid wat getref moet word om hierdie argument te verdiskonteer, is die onderskeid tussen die geloof in Christus Jesus en die ontvangs van die Heilige Gees. As gereformeerdes gaan ons baie sterk uit van die klem op die eenheid van die Vader, die Seun en die Heilige Gees. En dan volg dit vir ons logies dat geloof in Christus Jesus terselfdertyd beteken dat ons deel kry aan die Heilige Gees, want Jesus kom woon tog immers in ons lewens deur die Heilige Gees. En tog wil dit vir my lyk asof die Nuwe Testament - en veral Handelinge - nie hierdie twee gebeurtenisse (nl. geloof in Christus Jesus en die ontvangs van die Heilige Gees) heeltemal met mekaar vereenselwig nie.

Luister na Paulus se woorde aan die twaalf dissipels in Efeze in Handelinge 19:2 - "Het julle die Heilige Gees ontvang toe julle gelowig geword het?" En vers 1 stel dit baie duidelik dat hierdie mense dissipels was: "En terwyl Apollos in Korinthe was, het Paulus die boonste landstreke deurgereis en in Efeze gekom; en daar het hy sommige dissipels gevind."

En as ons in ag neem dat Johannes die mense opgeroep het om in die Een wat na hom sou kom, te glo, was hierdie mense inderdaad gelowiges. As ons hulle geloof op hierdie stadium betwyfel, kan ons dit definitief nie betwyfel na afloop van Paulus se verduideliking aan hulle dat Jesus Christus die Een is waarvan Johannes gespreek het nie, want hulle word onmiddellik gedoop in Sy Naam as 'n teken en 'n seël van hulle geloof (of as jy wil: nuutgevonde geloof) in Hom. **Nou is die vraag: As geloof in Christus Jesus iemand outomaties deel laat kry aan die Heilige Gees, waarom lê Paulus hulle die**

hande op om die Heilige Gees te ontvang? Hoekom het die Heilige Gees nie spontaan op hulle gekom toe hulle in die Naam van Christus Jesus geglo het, of toe hulle gedoop is nie?

Dieselfde geld vir die gelowiges in Samaria - hulle het tot geloof gekom toe Filippus die koninkryk van God en die Naam van Jesus Christus aan hulle verkondig het en hulle is gedoop. En uit die verhaal van Filippus en die hofdienaar van Ethiopië weet ons dat Filippus niemand sou gedoop het wat nie 'n ware gelowige was nie. Vgl. **Handelinge 8:35-37** - "En Filippus het sy mond geopen en van hierdie Skrif af begin en die evangelie van Jesus aan hom verkondig. (36) En terwyl hulle voortreis op die pad, kom hulle by water; en die hofdienaar sê vir hom: Daar is water: **wat verhinder my om gedoop te word?** (37) **Toe sê Filippus: As u glo met u hele hart, is dit geoorloof.** En hy antwoord en sê: Ek glo dat Jesus Christus die Seun van God is."

Die Samaritane was dus ware gelowiges, maar hulle het nog nie die Heilige Gees ontvang nie. Die verduideliking in die **verslag van die Algemene Sinode van 1978** met verwysing na die Samaritane en God se bedoeling om die vyandskap tussen die Jode en die Samaritane op te hef deur twee apostels te laat afgaan na Samaria om met hulle te identifiseer en vir hulle te bid om die Gees te ontvang, gaan net hoegenaamd nie af nie! Dit is inlegkunde en nie verantwoordelike eksegeese nie. Die opstellers probeer die logiese, voor-die-hand-liggende betekenis van die verhaal omseil met lang verduidelikings. Die feit van die saak is dat hulle, ten spyte daarvan dat hulle tot geloof gekom het in Christus Jesus, nog nie die Heilige Gees ontvang het nie. Om nou heen te gaan en die hele verhaal te gaan verklaar teen die agtergrond van God se **sogenaamde** bedoeling daarmee - sonder enige Skriftuurlike gronde uit die verhaal self - is nie geregverdig nie.

Die Skrif sou gesê het as dit God se bedoeling was, soos in die geval van Cornelius en sy huisgesin waar Lukas in **Handelinge 11:15-18** die leser baie duidelik op die bedoeling van God met die gebeurtenis wys. "En toe ek begin spreek, het die Heilige Gees op hulle geval soos ook op ons in die begin. (16) En ek het die woord van die Here onthou, hoe Hy gesê het: Johannes het met water gedoop, maar julle sal met die Heilige Gees gedoop word. (17) As God dan aan hulle dieselfde gawe gegee het soos aan ons wat in die Here Jesus Christus geglo het, wie was ek dan, dat ek God kon verhinder? (18) En toe hulle dit hoor, het hulle geswyg en God verheerlik en gesê: So het God dan ook aan die heidene die bekering tot die lewe geskenk."

Die Skrif is tog baie duidelik oor wat in Samaria gebeur het: "Toe die apostels hoor dat Samaria die woord van God aangeneem het", reageer hulle onmiddellik daarop deur "vir Petrus en Johannes te stuur" om "vir hulle te bid, dat hulle die Heilige Gees mag ontvang", "want Hy het toe nog op niemand van hulle geval nie". En "hulle het hul toe die hande opgelê, en hulle het die Heilige Gees ontvang". (**Handelinge 8:14-18**) Die gevolgtrekking van hierdie verhaal word pragtig opgesom deur die waarneming van Simon, die bekeerde towenaar, in **Handelinge 8:18** - "En toe Simon sien dat deur die handoplegging van die apostels die Heilige Gees gegee word..."

Op hierdie punt wil ek kortliks terugkeer na 'n gevolgtrekking wat ek gemaak het in die beantwoording van **vraag 8**. Ek het verwys na 'n opmerking in die **verslag van die Algemene Sinode van 1978** oor die Charismatiese kerke wat gesuggereer het dat "bekering, geloof, doop en die gawe van die Gees as 'n eenheid saam hoort". (**bl. 296, punt 3.1**) Na afloop van bogenoemde argument wil ek nou die volgende stelling maak: Dit wil tog vir my lyk asof 'n mens met betrekking tot die proses van wedergeboorte, wat bestaan uit bekering, geloof, doop en die ontvangs van die gawe van die Gees, tog moet onderskei tussen geloof in Christus Jesus en die ontvangs van die Heilige Gees na afloop van die doop deur handoplegging. Iemand kom dus tot geloof in die Here Jesus Christus, doen belydenis van sy sondes en laat hom doop "tot 'n afwassing van sy sondes" (**Handelinge 22:16**) waarna hy die Heilige Gees ontvang, hetsy spontaan of deur die handoplegging. Uit die verhale van die eerste bekeerdes (**Handelinge 2:37-41**), die Samaritane (**Handelinge 8:12-20**), die hofdienaar van Ethiopië (**Handelinge 8:34-38**), Paulus (**Handelinge 9:17-18 & Handelinge 22:6-17**) en die Efesiërs (**Handelinge 19:1-6**) is dit dus duidelik dat bekering, geloof, belydenis, doop en die ontvangs van die Heilige Gees bymekaar hoort as die proses van wedergeboorte soos aan ons voorgehou deur die Skrif.

Handelinge 2:38 - "En Petrus sê vir hulle: **Bekeer julle, en laat elkeen van julle gedoop word in die Naam van Jesus Christus tot vergewing van sondes, en julle sal die gawe van die Heilige Gees ontvang.**"

Dit bring ons in die **vierde plek** by die Skriftuurlike verwysing na **handoplegging** as die manier waarop iemand 'n **genadegawe** ontvang.

1 Timoteus 4:14 - "Verwaarloos nie die genadegawe wat in jou is nie, wat jou gegee is deur die profesie met die **handoplegging van die ouderlinge.**"

2 Timoteus 1:6 - "Om hierdie rede herinner ek jou daaraan om die **genadegawe van God** aan te wakker **wat in jou is deur die oplegging van my hande.**"

Dit is tog heeltemal vanselfsprekend dat iemand deel kan kry aan die genadegawes of charismata deur handoplegging. Daarom is dit des te meer noodsaaklik dat ons dit sal doen soos die Here ons lei om mense daartoe te bring om in hulle geestesgawes te begin funksioneer.

Uit **2 Timoteus 4:5** sien ons dat Timoteus se gawe dié was van 'n evangelis - en hy het dit ontvang deur die handoplegging van Paulus.

En laastens **handoplegging** as die wyse waarop iemand **afgevaardig en uitgestuur word vir 'n roeping in die koninkryk van God** - 'n bediening van watter aard ookal:

Handelinge 6:2-6 - "En die twaalf het die menigte van die dissipels byeengeroep en gesê: Dit is nie rég dat ons die woord van God nalaat om die tafels te bedien nie. (3) Kyk dan uit, broeders, na **sewe** manne uit julle, van goeie getuienis, vol van die Heilige Gees en wysheid, wat ons oor hierdie nodige saak kan aanstel; (4) maar ons sal volhard in die gebed en die bediening van die woord. (5) En die woord het byval gevind by die hele menigte; en hulle het gekies: Stéfanus, 'n man vol van geloof en van die Heilige Gees, en Filippus en Prochórus en Nikánór en Timon en Pármenas en Nikoláüs, 'n Jodegenoot uit Antiochië, (6) wat hulle voor die apostels gestel het; **en hulle het gebed en hulle die hande opgelê.**"

Handelinge 13:2-3 - "En terwyl hulle besig was om die Here te dien en te vas, het die Heilige Gees gesê: Sonder nou Bárnabas en Saulus vir my af vir die werk waarvoor Ek hulle geroep het. (3) En toe hulle gevas en gebed het **en hulle die hande opgelê** het, laat hulle hul gaan."

Tot sover dan my siening oor handoplegging.

Vraag 11: Waarom gaan handoplegging soms gepaard met die "omval in die Gees"?

Die enigste konstante met betrekking tot "omval in die Gees", is die Heilige Gees. Die omval het weinig met handoplegging te make as daar in ag geneem word dat mense somtyds omval sonder dat daar vir hulle hande opgelê word. Hulle val om omdat hulle, soos ek in **vraag 2** aangetoon het, deur die teenwoordigheid van God deur sy Heilige Gees oorweldig word. En dit mag somtyds saamval met handoplegging, en ander kere nie. Dit wys ook dat die persoon wat hande oplê eintlik niks met die hele aangeleentheid te make het nie.

Vraag 12: Onderneem u om sover as redelik moontlik die geleenthede tot opleiding en samekoms met medewerkers in die Ring en Sinode by te woon?

Ja.

Vraag 13: Gee 'n teologiese motivering oor die noodsaaklikheid van 'n "alternatiewe" spiritualiteit binne die Nederduitse Gereformeerde Kerk.

In sy broederlike gesprek op die Sinode, "Gereformeerde Spiritualiteit Onderweg", maak Dr. Rian Venter o.a. die volgende opmerkings:

"Spiritualiteit verwys na die **ervaring**, na die **belewenismatige** kant van godsdiens. So 'n belewenis of ervaring spruit uit 'n **fundamentele lewens-oriëntasie**. Dis die belewenis of ervaring van die diepste godsdienstige oortuigings denkbaar. Hierdie ervarings of belevings is *dinamies*: dit kan in intensiteit

toeneem en stempel die ganse lewe van die mens. So gesien kan die volgende *algemene definisie* aangebied word van spiritualiteit: *spiritualiteit is die dinamiese ervaring/belewing deur die mens van sy/haar fundamentele godsdienstige oortuigings wat die karakter van die hele lewe van die mens bepaal.*" (bl. 2, par. 2 van die diktaat)

"By 'n geloof waar God doelbewus sentraal gestel word, is daar 'n groot huiwering om veel te maak van die menslike ervaring en belewing. Dis 'n spiritualiteit wat die menslike belewing onderspeel ter wille van die eer van God. Die Gereformeerde spiritualiteit bly 'n ervaringskugter spiritualiteit." (bl. 3, par. 10 van die diktaat)

"Belewing as godsdienstige werklikheid sal sonder agterdog bejeën moet word. Dit bly 'n ietwat verdagte woord in ons tradisie. Waarna dit verwys, en wat dit presies behels sal verduidelik moet word. Sonder die kategorie belewing is dit futiel om oor spiritualiteit te probeer praat." (bl. 5, par. 4 van die diktaat)

In die gereformeerde tradisie word geloof en ervaring telkens teenoor mekaar gestel. So asof hulle mekaar wedersyds uitsluit. Dit terwyl die Skrif dit baie duidelik aan ons stel dat ware geloof uitmond in die ervaring van "'n vrede wat alle verstand te bowe gaan" (Filippense 4:7) asook "'n onuitspreeklike vreugde" (1 Petrus 1:8). En binne die raamwerk van ons kerk word enige ervaringsmatigheid - veral wanneer die persoon dit in verband bring met die Heilige Gees - summier afgemaak as ongeldig, ongereformeerd, onskriftuurlik - en in sommige kringe selfs as duiwels en demonies. Eie aan die rasonale en wetenskaplike tydsgees waarbinne ons leef het ons geloof ook verword tot 'n redelike godsdiens wat saamhang met die verstandelike instemming tot geloofswaarhede en kennisinhoude, die sistematies metodiese opskrywe van geestelike onveranderlikes, terwyl enige iets wat na ervaring ruik afgemaak word as subjektief, onkontroleerbaar en nie empiries verifieerbaar en verantwoordbaar nie.

Die rede en die empiriese het die gereformeerde teologie gekaap - deur gereformeerde spiritualiteit te omskrywe word daar aan ons lidmate voorgeskryf hoe hulle op die openbaring en die inwerking van God deur sy Gees moet reageer. En indien hulle emosioneel en luid en lofprysend daarop reageer word daar subtiel aan hulle gesuggereer dat dit nie gaan om gevoelens nie, maar (in teenstelling daarmee) om geloof, dat dit gaan om die "stilte van verwondering en eerbied" (bl. 3, laaste par.), om "'n erns en terughoudendheid" (bl. 3, laaste par.), om "dissipline en ordelikheid" (bl. 4, tweede par.), om "'n koue nugterheid" (bl. 4, sewende par.).

Die getuienis van wat God vir hulle gedoen en beteken het word afgemaak as "die stortvloed van die outobiografie, sentimentaliteit en ego-teologie" (bl. 3, laaste par.).

Die volgende opmerking uit die verslag van die Algemene Sinode 1978 oor die Charismatiese Kerke het betrekking: "Daarom dwing die Charismatiese Beweging die kerk ook om sy hand in eie boesem te steek en te vra of die groei van die Pinksterbeweging nie ook die gevolg is van veel koudheid in die kerk nie. Die kerk sal 'n geopende oog daarvoor moet hê dat baie van die lidmate wat uit die kerke oorgaan na Pinksterbewegings nie onverskilliges is nie, maar mense met 'n egte en opregte soeke na 'n dieper en meer betekenisvolle geestelike lewe, en dat hulle dikwels in die kerke teleurgestel word vanweë die lae peil van die geestelike lewe wat daar bestaan.

Hoe sou ons as gereformeerdes onself tuis gevoel het binne die raamwerk van die Oud Israelse lofprysings- en aanbiddingsgeleenthede. Ek kan nie help om te dink aan die houding van Migal, Dawid se vrou en Saul se dogter, toe Dawid met alle mag voor God gedans het nie. Sy was styf en stil en terughoudend en gedissiplineerd en ordelik en adellik en koud en nugter - en onvrugbaar vir die res van haar lewe! Sy het geen begrip vir die uitbundigheid en opgewondenheid van Dawid gehad nie - sy het uit die hoogte haar man se geestelike ervarings as "ligsinnig" afgemaak. Vgl. 2 Samuel 6:14-16, 20, 23 - "Daarby het Dawid met alle mag gedans voor die aangesig van die Here; en Dawid was omgord met 'n linne-skouerkleed. (15) So het Dawid en die hele huis van Israel dan die ark van die Here met gejuig en basuingeklank opgehaal. (16) Toe die ark van die HERE die stad van Dawid inkom, kyk Migal, die dogter van Saul, juis deur die venster en sien koning Dawid huppel en dans voor die aangesig van die HERE; en sy het hom in haar hart verag." (20) Toe Dawid terugkom om sy huisgesin te seën, het Migal, die dogter van Saul, Dawid tegemoetgegaan en gesê: Hoe het die koning van Israel homself vandag geëer, dat hy homself vandag voor die oë van die slavinne van sy dienaars ontbloot het soos een van die ligsinnige mense hom somaar ontbloot! (23) En Migal, die dogter van Saul, het tot die dag van haar dood geen kind gehad nie."

Ek pleit dus nie vir 'n "alternatiewe" spiritualiteit nie. Ek pleit vir 'n spiritualiteit waar ons sal begin ruimte maak vir die mens en sy ervaring en beleving van sy godsdiens. Nie as die sentrum van ons aanbidding nie, maar as die respons op ons bediening. Ons moet die mense die vryheid begin gun om uitdrukking te gee aan hulle ervaring van en reaksie op die indikatief van die Woord en die prediking, om binne die raamwerk van hul eie persoonlikheid en menswees outentiek op God te kan reageer. **2 Korintiërs 4:17** sê: "Die Here is die Gees, en waar die Gees van die Here is, daar is vryheid." Watter gebrek aan vrymoedigheid en geïnhibeerdheid is daar nie in ons gemeentelike samekomste nie. Word ons spiritualiteit nie baie maal meer gekenmerk deur wet, vrees en gebondenheid as deur genade, liefde en vryheid nie?

En dit is hoekom ons prakties gesproke 'n kultuurkerk, 'n volkskerk geword het - binne die raamwerk van ons kultuur vind ons die uitlaatklep wat afwesig is in die koue, nugtere, terughoudende en gedissiplineerd ordelike atmosfeer van ons gereformeerde spiritualiteit. Daar vind ons die vrymoedigheid, vryheid en spontaneïteit om uitdrukking te gee aan ons intieme menswees. En so het ons kultuur die gees van ons kerk geword - daar leef ons onself uit. Daar gee ons uitdrukking aan onself. Daar is ons net onself! En dit is hoekom daar in die onderbewussyn van ons mense 'n aanname leef waarvolgens Afrikanerwees en Christenwees met mekaar vereenselwig word. Ons kultuur lê in die verlengde van ons kerk - die een vloei in die ander een in. Baie van ons mense vind hulle identiteit meer in die feit dat hulle Afrikaners is, as dat hulle Christene is. Hulle dink in die eerste plek aan hulleself as Afrikaners. En uiteraard gee dit aanleiding tot 'n meer eksklusiewe mentaliteit - iets wat vernietigend inwerk op die voortbestaan van die kerk. Want die kerk is per definisie 'n inklusiewe, geestelike gemeenskap waar ons, in die woorde van **2 Korintiërs 5:16**, "niemand meer na die vlees ken nie", want "in Christus is daar nie meer Jood of Griek nie, nie meer slaaf of vryman nie, nie meer man en vrou nie, maar almal is een in Christus Jesus". (**Galasiërs 3:26-28**) En, nodeloos om te sê, jy word nie deel van hierdie gemeenskap deur fisies gebore te word as 'n Afrikaner nie, maar deur geestelike wedergeboorte. En jy doop daarom ook nie dié wat fisies gebore is nie, maar dié wat geestelik gebore is - die wat wedergebore is.

Helaas - ek pleit dus vir 'n spiritualiteit waar die mens ook ernstig opgeneem sal word. Waar hy geleentheid gegun sal word om met alles wat God in hom ingeskape het, op God te kan reageer. Waar daar genoeg vryheid sal wees vir elkeen om sy geestesgawe te kan ontdek en ook te kan beoefen. Waar kerkwees weer sal geskied binne die raamwerk van die vrug en die gawes van die Heilige Gees. Waar die Gees dus vrye teuels gegee sal word om deur middel van Sy vrug en Sy gawes iets van die hemelse in ons gemeentelike samekomste te kom waar maak sodat Sy koninkryk kan kom - soos in die hemel, so ook op die aarde.

Ek sluit hierdie antwoord af met 'n belangrike aanhaling uit die verslag van die Algemene Sinode 1978 oor die charismatiese kerke:

"Daarom moet die kerk die vryheid van die Gees respekteer om ook vandag nog weer gawes in die gemeente te laat funksioneer wat lank nie 'n plek in die kerk gehad het nie. Die kerk mag nie by voorbaat negatief en bevooroordeeld ingestel wees teenoor gawes wat minder "gewoon" is nie. Ook is dit onjuis om die vrug van die Gees teenoor die gawes van die Gees af te speel, asof dit in die Skrif enkel om die vrug van die Gees sou gaan, en nie ook om Sy gawes nie. Dié standpunt kan nie uit die Skrif waargemaak word nie en is ook nooit konsekwent vol te hou as 'n mens sien wat Paulus alles onder die gawes van die Gees opnoem nie. Netso is dit verkeerd om te sê dat die liefde uiteindelik baie belangriker as alle gawes is, waarby die liefde dan min of meer as 'n alternatief teenoor die gawes gestel word. Ons moet onthou dat **1 Korintiërs 13** nie 'n alternatief op **1 Korintiërs 12** is nie. Die kerk kan nie kies of hy die Here wil dien met die liefde of met die gawes van die Gees nie. Natuurlik is dit waar dat geen enkele gawe sonder die liefde enige betekenis het nie en dat die gawe slegs vir die gemeente opbouend en heilsaam kan wees, as hulle in liefde beoefen word. Dit is egter geen afwysing van die gawes nie, maar 'n aanwysing van hoe die gawes gebruik moet word. Die laaste vers van **1 Korintiërs 12** en die eerste van **1 Korintiërs 14** toon dan ook duidelik dat die apostel nie 'n spanning sien tussen die gawes en die liefde nie, maar juis aan die gemeente die uitnemende weg wil toon, naamlik om die gawes van die Gees in liefde te beoefen, wat self 'n gawe van die Gees is."

Vraag 14: Verwerp u alle leringe wat met die kerk se leer in stryd is?

Ek verwerp alle leringe wat met die gereformeerde beginsels van "geloof alleen", "genade alleen", "Skrif alleen" en "Christus alleen" in stryd is.

Vraag 15: Onderneem u om enige verskille wat u met die Nederduitse Gereformeerde Kerk se leer en spiritualiteit in die toekoms mag ontwikkel, eers met die kerk se breë verband uit te klaar alvorens u dit verkondig en/of toepas?

Dit is 'n billike versoek - ja, verseker!

Vraag 16: Wat was, volgens jou waarnemings, beide die positiewe en negatiewe geestelike belewenis van die kinders by die Kubury kamp?

Van die 30 kinders wat op die kamp was, het 8 tot bekering gekom. As ek reg kan onthou het 'n verdere ongeveer 12, wat teruggeval was in hulle geloof, 'n hernieude toewydingsbesluit en nuwe oorgawe aan die Here Jesus gemaak. Hulle almal, asook sommige van die ander 10 oorblywendes, het 'n ervaring van 'n nuwe vervulling met die Heilige Gees gehad - 'n ervaring wat die Sinode van 1978 in hulle verslag legitimeer. Ek haal aan: "Hieruit is dit duidelik dat vervulling met die Heilige Gees klaarblyklik nie 'n enkele onherhaalbare ervaring is waardeur 'n mens op 'n bepaalde geestelike vlak geplaas word waarvan hy nooit weer afdaal nie. Dit is iets wat met dieselfde persoon herhaaldelik kan gebeur." (bl. 298, par. 2)

Die kinders se geestelike belewenis was dus oorweldigend positief. Hulle het dan ook die kamp verlaat met 'n ongekende entoesiasme, lewensblyheid en opgewondenheid om 'n getuie te gaan wees in hulle skole en kerke. En na wat ons verneem, was dit toe presies wat gebeur het. En dit is iets wat nie 'n stille dood gesterf het nie - dit leef tot op hede nog steeds in die kinders se lewens voort.

Twee dogters op die kamp het ons geweldig probleme gegee en ek verstaan dat dit ook hulle twee is wat negatiewe ervarings sou gehad het. Maar ek verkies om ter wille van hulle nie daarop kommentaar te lewer nie. Dit sou hulle in 'n slegte lig stel en ek voel dis nie nodig nie - as dit egter 'n verskil aan sake gaan maak, veral met betrekking tot die twee briewe in die Ringskommissie se verslag, sal ek enige tyd die detail daarvan uitspel.

Vraag 17: Wat het aanleiding gegee tot die reaksies by die kinders?

Die kragtige werking van God deur Sy Heilige Gees - hulle reaksies was maar net die uitwerking van die Heilige Gees se inwerking.

Vraag 18: Hoe, volgens jou insig, weerspieël hierdie reaksies die werking van die Heilige Gees in jou as kampleier se bediening, en in hulle lewens?

Ek meet nie die werking van die Heilige Gees aan die uiterlike manifestasies en reaksies van mense nie. Ek bid soos wat die Heilige Gees my lei en glo dan dat God sal doen wat ek vra omdat ek dit ooreenkomstig Sy wil en in Jesus Christus se Naam gevra het. En dan beskou ek die saak as afgehandel - of daar nou fisies of psigies iets gebeur of nie. Dis tog immers 'n geestelike aangeleentheid. Enige positiewe belewenis by die persoon vir wie daar gebid word, beskou ek doodgewoon as 'n bonus. Ek het egter gevind dat die reaksies meestal outentiek is en 'n definitiewe teken dat God deur Sy Heilige Gees 'n werk gedoen het. Maar, en dit wil ek sterk beklemtoon, dit is geen maatstaf van die feit of God gewerk het of nie!

Vraag 19: Die beoefening van die praktyk van handoplegging - was dit gedoen met die intensie sodat hierdie genoemde verskynsels sou plaasvind?

Nee, ek het hulle die hande opgelê sodat hulle opnuut met die Gees vervul kon word.

Vraag 20: Is hierdie verskynsels wat u graag in u bediening wil sien gebeur?

Ek wil graag sien dat mense begin vloei in hulle gawes en ja, dit is heerlik om te sien hoedat mense oorweldig word deur die teenwoordigheid van God se Heilige Gees. Watter vreugde om te sien hoe iemand opnuut vervul word met die Heilige Gees en hoe "daardie strome van lewende water uit sy binneste vloei en opborrel tot die lewe". (Johannes 7:37-39) In soverre hierdie verskynsels dus 'n teken is van die werksaamheid van Gods Gees in mense se lewens, sal ek dit verseker in my bediening wil sien, en meer en meer so. Maar dis tog sondermeer duidelik dat dit nie vir my om die verskynsels per se gaan nie.

Vraag 21: Het u eerlik en opreg gebid daarvoor om die Here se begeleiding oor hoe u dit gaan doen het? (Dit klink asof hierdie vraag bedoel of u die Here se leiding aktief gesoek het [in gebed] in die beplanning en voorbereiding vir die wyse waarop u die kamp aangebied het - RS).

Wat alles op hierdie kamp gebeur het, was myns insiens juis omdat daar soveel gebed daaraan gewy is. Vir die volle duur van die kamp was daar 'n groep in Harare wat deurgaans die kamp aan die Here opgedra het. Maar ek wil dit ook duidelik stel dat ons met geen voorbedagte rade en klinkklare modus operandi Kubury toe gegaan het nie. Ek het wel gepoog om van die skolastiese, kognitiewe benadering, waar jongmense geloofsinhoude geleer word, weg te kom na 'n benadering waar ons geloof as 'n geïntegreerde lewenspraktyk aan die kinders wou modelleer. Eerder as die kennis aspek van die geloof wou ek hulle leer om te vertrou in dit wat hulle reeds geleer is, en daarvoor was dit nodig om 'n vertrouensverhouding met die kinders te vestig van waaruit ons hulle dan met die evangelie kon bedien. Ek (en Bertus) het dus in liefde na die kinders uitgereik deur met hulle mee te leef en saam te speel op hulle vlak. Deur ons met hulle te vereenselwig. En dit is tog die Bybelse model - Christus het een van ons geword, Hom met ons kom identifiseer. En die liefde wat Hy aan ons gedemonstreer het, het ons laat luister na dit wat Hy te sê gehad het.

In kort - die konkrete kommunikasie van Jesus Christus se liefde aan jongmense binne die konteks van hulle leefwêreld breek die houvas van groepsdruk en laat hulle onwillekeurig begin soek na die bron van hierdie liefde. En dit gee aan ons die geleentheid om Jesus Christus aan hulle te bedien - en daaruit vloei ware geloof en bekering, asook die vervulling met die Heilige Gees. En die vrug van die kamp spreek vanself.

Vraag 22: Glo u dit was in die plan van God toe u die versoek aanvaar het van die Kerk om die kamp waar te neem?

Ja, met my hele hart!

Vraag 23: Was u bediening anders as wat u dit normaalweg sou doen?

Nee. Ek het dit gedoen soos wat ek in my hart geglo het ek dit moes doen, soos wat dit Skriftuurlik geregverdig is, en ek handel vandag nog vanuit my Skrifgegronde geloofsoortuiging.

Vraag 24: Hoe kan die Nederduitse Gereformeerde Kerk die Neo-Pentekostalistiese Pneumatologie die hoof bied?

Eerstens is dit belangrik om net vir almal se onthalwe uit te klaar wat bedoel word met die term Neo-Pentekostalisme. Ek verwys weereens na die verslag van die Algemene Sinode 1978 se studie oor die Charismatiese Kerke: "Onder Neo-Pentekostalisme verstaan ons die verskynsel van die voorkoms van die opvattinge en ervarings wat gewoonlik met die Pentekostalisme verbind word, binne die tradisionele gevestigde kerke. Dit is bekend dat sommige ampsdraers en lidmate van die Rooms-Katolieke, Oosters-Ortodokse en feitlik alle bekende Protestantse kerke daarop aanspraak maak dat hulle die "doop in die Heilige Gees" deelagtig geword het, met die verskynsels wat ook in die Pinkstergroepe daarmee gepaard gaan, soos die spreek in tale, die gawes van genesing, die uitdruwing van diuwels en dergelike meer. Die Neo-Pentekostalisme is gevolglik 'n beweging binne die tradisionele kerke, en die aanhangers daarvan beskou die ervarings waaroor dit gaan, as 'n

onontbeerlike middel tot vernuwing van die kerklike lewe. Vanweë hulle besondere ervaringe vind hulle egter eenheid en aansluiting by geesgenote oor alle kerkgrense heen, sodat daar 'n nuwe eenheid groei waarby christene van die mees uiteenlopende konfessionele herkoms, (van uiters regs tot uiters links as dié terme hier gebruik mag word) met mekaar geestelike gemeenskap het.

Dit spreek vanself dat hierdie stand van sake 'n groot spanning plaas op die eenheid van die kerklike lewe binne die bestaande kerke. Veral as dit beteken dat daar binne 'n kerklike gemeenskap groepe ontstaan wat oor gemeentelike en denominasionele grense heen 'n nuwe eenheid vorm waarin hulle hulself veel beter geestelik kan uitleef as in hulle gemeentes en kerke, wat dikwels ook beteken dat hulle hulself laat herdoop en dat hulle met 'n sekere mate van geestelike hooghartigheid die kerke kritiseer, loop dit byna noodwendig uit op verdeeldheid, konflik en 'n breuk tussen hulle en die bestaande kerke. Dit is vanweë die voorkoms van dergelike verskynsels ook binne die gemeenskap van die Nederduitse Gereformeerde Kerk dat die saak van die houding tot die Neo-Pentekostalisme en die hantering van hierdie verskynsel in eie geleedere van groot belang geword het.

Die verwyt wat dikwels aan die adres van die kerk gerig word dat hy homself te min met die leer van die Skrif aangaande die Heilige Gees besig gehou het, mag 'n element van waarheid bevat, maar is tog nie sonder meer aanvaarbaar nie." (bl. 295, par. 1-3)

"Tog is dit waar dat die Neo-Pentekostalisme sekere vrae na vore gebring het waaroor die lig van die Skrif opnuut gesoek moet word. Die belydenisskrifte onderskei bv. nie duidelik tussen die gawes van die Gees aan die gelowiges en die vrug van die Gees wat in hulle lewens uitgewerk word nie, netsoos hulle ook nie onderskei tussen die gemeenskaplike en individuele gawes van die Heilige Gees nie." (bl. 295, par. 4)

Dit gaan nie daaroor om die Neo-Pentekostalistiese Pneumatologie die hoof te bied nie. Waarom voel ons so bedreig deur hierdie groep christene. Ek dink eerlikwaar dis omdat ons aanvoel dat hulle iets aangespreek het wat ons oor baie jare verwaarloos het - en alhoewel alles wat in die charismatiese kringe gebeur definitief nie goed te praat is nie, staan dit vas dat daar tog 'n element van waarheid is in die klem wat hulle op die Heilige Gees en Sy gawes lê. Enige oorbeklemtoning het sy oorsprong in een of ander onderbeklemtoning. En die verslag van die Algemene Sinode 1978 oor die Charismatiese Kerke is tog eerlik oor hierdie verwaarloosing.

Daarom voel ek baie sterk dat ons sal ophou om die splinter in die oog van die broer raak te sien terwyl ons die balk in ons eie oog miskyk. Hulle het verseker nie die volle waarheid beet nie, maar het ons nou vir een oomblik gedink ons het die volle waarheid in ons besit. Dis tog die eerste teken van 'n sekte - 'n groep mense wat dink hulle is reg en al die ander is verkeerd, of hulle is meer reg as die ander. Dit gaan ook nie help om dié waarheid wat hulle beet het te beveg deur 'n oorbeklemtoning van dié waarheid wat ons weer deeglik beet het nie. Ons moet mos groot genoeg wees om te erken dat hulle oorbeklemtoning tog wel 'n lig werp op 'n onderbeklemtoning aan ons kant. En net so seker as wat hulle meer Woord en meer Waarheid nodig het, het ons meer van die Gees nodig. Hoe wonderlik sal dit nie wees as hulle by ons kom leer oor die Skrif en ons kan by hulle leer oor die Gees nie - want eers dan sal Christus in die kerk gemanifesteer word, wanneer Woord én Gees bymekaarkom, wanneer ons in Gees én in waarheid begin aanbid.

Daarom moet ons ons trots in ons sak steek en eerlik na hierdie broers van ons begin luister - hulle het heel moontlik iets om ons te leer. Soos wat ons oortuig is dat ons hulle iets kan leer - en ook kan - netso seker kan hulle ons 'n paar dinge leer. En dis wonderlik om te sien dat die verslag van die Sinode inderdaad suggereer dat daar dinge is wat by hulle voorkom waarvoor ons ook sal moet begin ruimte maak. Luister na hulle gevolgtrekkings:

"1. Die kerk sal in sy prediking, kategeese en pastoraat nog meer as in die verlede aandag moet gee aan die werk van die Heilige Gees en dit veral op die regte wyse binne die totaliteit van die belydenis van die Drie-Enige God aan die orde moet stel.

2. Die kerk sal meer geleenthede moet skep vir die gemeentelike om aktief deel te neem in die werksaamhede van die gemeente en selfs rondom die kerklike liturgie. Die Kommissie vir die Erediens behoort in te gaan op die vraag op watter wyse 'n groter deelname van ons lidmate in ons eredienste geakkomodeer en aangewakker kan word, en veral die besef te laat deurdring dat die lidmaat deur die geloof deel het aan elke liturgiese handeling, sodat die hele erediens 'n geloofservaring is." (bl. 309, par. 2-3)

Ek pleit dus vir 'n oop, eerlike en leerbare gees aan ons kant. Dat ons in gemeenskap met die broers, al die broers, na die volle waarheid sal begin soek. Want dis alleen binne die raamwerk van die globale liggaam van Jesus Christus wat jy die volle waarheid sal aantref. Ons is op mekaar aangewese - of ons nou daarvan hou of nie. Kom ons breek weg van hierdie dogmatiese sektarisme en laat die liefde toe om te triomfeer - en kom ons vind ook die waarheid binne die dampkring van die liefde. Paulus stel dit tog duidelik dat die liefde, die eenheid en die eensgesindheid veel belangriker is as al die ander dinge, want "ons ken ten dele en ons profeteer ten dele". (1 Korintiërs 13:9) "Die kennis maak opgeblase, maar die liefde stig." (1 Korintiërs 8:1)

Ek verwys ook net kortliks na die volgende opmerking in die verslag van die Sinode 1978 oor die **Charismatiese Kerke**: *"Die nuwe eenheid wat in die Charismatiese Beweging oor alle kerkgrense heen gevind word, het sy mooi kante, maar dit het ook sy bedenklike kante. Die feit is immers dat wat hierdie gelowiges saambind, nie eenheid in die waarheid is nie, maar eenheid in die ervaring. Daarom kan Rooms-Katolieke en Protestante, Oosters-Ortodokse Christene en Christene uit die Pinkstergroepe met mekaar so 'n hartlike eenheid ervaar, omdat die verdelende elemente van die leer vir hulle op die agtergrond tree in die lig van hulle gemeenskaplike buitengewone ervaringe. Die aantal "geloofswaarhede" waaroor hulle dit met mekaar eens is, is besonder beperk, maar dit maak geen verskil aan hulle eenheid nie, omdat hulle eenheid op 'n ander vlak lê. In die lig van die Skrif kan dit nie goedgekeur word nie, omdat 'n mens merk dat hier 'n proses aan die gang is wat uiteindelik groteske gevolge kan hê."* (bl. 308, par. 3)

Christus Jesus het 'n eenheid voorgestaan wat ook oor konfessionele grense heen gestrek het. Vgl. doodgewoon net sy dissipelkring. Daar was iets van alles - en tog het Hy nooit die konfessionele kwessies aangespreek nie. Hy was in die sentrum en dit was waarom dit gegaan het. In Hom het hulle mekaar gevind. En die eenheid waarvan daar oor konfessionele grense heen sprake is, gaan myns insiens juis nie oor 'n ervaring nie, maar oor 'n Persoon. Wanneer ons onself tuisvind aan die voete van Christus Jesus, is ons dadelik ook tuis in mekaar se geselskap en word groot teologiese verskille ewe skielik klein en onbenullig - en Christus is alles en in almal. Mag ons gebed ook dié van Paulus in Filippense 1:9-10 wees: "Ook bid ek dat julle liefde al hoe meer sal toeneem in begrip en fyn aanvoeling, (10) sodat julle die dinge sal kan onderskei waarop dit werklik aankom."

Vraag 25: Hoe openbaar die Gees Homself vandag?

Weereens, om te begin die volgende toepaslike aanhaling uit die verslag van die Algemene Sinode 1978 oor die Charismatiese Kerke:

"Die kerk sal moet bid daarvoor om die sensitiwiteit te ontvang om die openbaringe van die aanwesigheid van die Heilige Gees in die wêreld van vandag te herken. Dit is gebiedend noodsaaklik dat die kerk voortdurend krities moet onderskei tussen wat waar en wat vals is, tussen die egte werkzaamheid van die Gees en bedrieglike aansprake. Dit mag die kerk egter nie daartoe verlei om die teenwoordigheid van die Heilige Gees self nie meer te merk nie, of om toe te laat dat vrees en vooroordeel met betrekking tot wat enigsins van ons tradisionele patrone afwyk, ons afsluit vir nuwe moontlikhede van die openbaring van die Gees in ons midde nie.

Dit sou verkeerd wees indien die kerk die hele verskynsel van die gawes van die Gees soos dit deur die Pentekostalisme en Neo-Pentekostalisme op ons agenda geplaas is, sou wil afmaak deur sy toevlug te neem tot sielkundige verklarings van sommige van die verskynsels wat hulle hier voordoet. Dit sou ook verkeerd wees om ons oordeel te baseer op enkele dinge, soos bv. op iets soos die spreek in tale, wat lank nie by almal in hierdie bewegings dieselfde gewig dra nie, of op abnormaliteite en eksesse wat in die Pinksterbeweging voorkom, asof daar binne die kring van die tradisionele kerke self nie ook baie abnormale verskynsels voorkom, waaraan ons nie graag die geheel van die kerklike lewe beoordeel sou wil sien nie. Daar is voldoende sielkundige getuienis dat Pentekostaliste oor die algemeen psigies normale mense is wat goed aangepas is in die samelewing en dat baie van hulle ervaringe nie afgemaak kan word as 'n oormaat aan emosionaliteit of as vorms van onbeheerbare ekstase nie.

Die kriterium waaraan die kerk die geldigheid van die geestelike ervaring van ander groepe Christene moet meet, mag niks anders wees as die vraag of dit in ooreenstemming te bring is met wat die Skrif ons leer oor die werk van die Heilige Gees en die gees en gesindheid van onse Here Jesus Christus nie. As die resultate

van die optrede van diegene wat op 'n besondere ontmoeting met die Heilige Gees aanspraak maak. Kennelik is dat daar verdeeldheid ontstaan, dat eie-geregtigheid, selfverheffing en vyandskap na vore tree, dat oordrewe en onware aansprake op 'n krag en kennis gemaak word - dan is dit duidelik dat ons met iets te make het waaroor 'n groot vraagteken hang. Maar as die ervaring waarvan getuig word, tot gevolg het dat mense 'n nuwe vreugde vind, nuwe geloofskrag openbaar en 'n nuwe diepte van liefde sigbaar laat word wat vir andere tot 'n seën is, dan sal die kerk nie anders kan sê as dat ons hier met 'n egte werk van die Heilige Gees te make het nie." (bl. 306-307, par. 1-3)

Die Gees openbaar nie Homself nie. God is die Een wat Homself openbaar - en dan doen Hy dit deur die Woord en deur die Gees. En in terme van die Skrifgeworde Woord (die Bybel) kan ons sê dat die Gees lig werp op die openbaring van God in die Skrifte, maar soos ek dit verstaan openbaar die Gees nie Homself nie.

Vgl. 1 Korintiërs 2:7-10 - "Maar ons spreek die wysheid van God, wat bestaan in verborgenheid wat bedek was en wat God van ewigheid af voorbeskik het tot ons heerlikheid, (8) wat niemand van die heersers van hierdie wêreld geken het nie - want as hulle dit geken het, sou hulle die Here van die heerlikheid nie gekruisig het nie - (9) maar soos geskrywe is: Wat die oog nie gesien en die oor nie gehoor en in die hart van die mens nie opgekom het nie, wat God berei het vir die wat Hom liefhet. (10) Maar God het dit aan ons deur sy Gees geopenbaar, want die Gees ondersoek alle dinge, ook die dieptes van God."

Wat wel gesê kan word is dat die teenwoordigheid van God deur sy Heilige Gees wel waar te neem is in dinge soos die gawes en die vrug van die Gees. En soos ek reeds in Vraag 2 aangedui het wys die Skrif ons daarop dat selfs dinge soos "omval in die Gees" en stomheid (Eségiël 3:24-27) 'n teken kan wees van die teenwoordigheid van God deur sy Heilige Gees. En as ons "omval in die Gees" meet met die maat wat in bogenoemde aanhaling aangelê word, dan is dit definitief 'n egte manifestasie van die Heilige Gees. Want 'n nuwe vreugde, nuwe geloofskrag en 'n nuwe diepte van liefde wat vir andere tot seën is, was beslis die gevolg van die kinders wat op die kamp "omgeval het in die Gees".

Vraag 26: Is die werking van die drie-eenheid duidelik in die gereformeerde leer?

Ja.

Vraag 27: Word genoeg aandag aan die rol van die Heilige Gees gegee in die gereformeerde leer?

Ek volstaan met die volgende aanhaling uit die verslag van die Algemene Sinode 1978 oor die Charismatiese Kerke:

"Die belydenisskrifte onderskei nie duidelik tussen die gawes van die Gees aan die gelowiges en die vrug van die Gees wat in hulle lewens uitgewerk word nie, netsoos hulle ook nie onderskei tussen die gemeenskaplike en individuele gawes van die Heilige Gees nie." (bl. 295, par. 4)

Met ander woorde - die gereformeerde leer gee nie genoeg aandag aan die rol van die Heilige Gees nie.

Vraag 28: Hoe word u opvatting oor die Heilige Gees prakties in u gemeentebediening gedemonstreer?

Ek glo dat God my toegerus (gesalf) het met Sy Heilige Gees om Sy koninkryk te laat kom - soos in die hemel, so ook op die aarde. Ek glo verder dat "dit nie deur krag of deur geweld nie, maar deur die Gees van die HERE van die leërske" (Sagaría 4:6) geskied. Daarom beskou ek die onderstaande skrifgedeeltes as 'n Goddelike mandaat en ek gee daagliks deur die bekragtiging van die Heilige Gees uitvoering daaraan.

Lukas 4:18-19 - "Die Gees van die Here is op My, omdat Hy My gesalf het om die evangelie aan die armes te bring. Hy het My gestuur om die wat verbryseld van hart is, te genees; (19) om aan gevangenis vrylating te verkondig en aan blindes herstel van gesig; om die wat gebroke is, in vryheid weg te stuur; om die aangename jaar van die Here aan te kondig."

Johannes 14:12 - "Voorwaar, voorwaar Ek sê vir julle, wie in My glo - die werke wat Ek doen, sal hy ook doen; en hy sal groter werke doen as dit, omdat Ek na my Vader gaan."

Matteus 10:1, 5-8 - "En Hy het sy twaalf dissipels na Hom geroep en aan hulle mag gegee oor onreine geeste, om hulle uit te dryf en om elke siekte en elke kwaal te genees. (5) Jesus het hierdie twaalf uitgestuur en hulle bevel gegee en gesê: Moenie gaan op pad na die heidene nie, en moenie ingaan in 'n stad van die Samaritane nie: (6) maar gaan liever na die verlore skape van die huis van Israel. (7) En gaan preek en sê: Die koninkryk van die hemele het naby gekom. (8) Maak siekes gesond, reinig melaatses, wek dooies op, dryf duiwels uit. Julle het dit verniet ontvang, verniet moet julle dit gee."

Matteus 12:28 - "Maar as Ek deur die Gees van God die duiwels uitdryf, dan het die koninkryk van God by julle gekom."

Markus 16:17-18 - "En vir die wat geglo het, sal hierdie tekens volg: in my Naam sal hulle duiwels uitdryf, met nuwe tale sal hulle spreek, (18) slange sal hulle opneem: en as hulle iets dodeliks drink, sal dit hulle geen kwaad doen nie; op siekes sal hulle die hande lê, en hulle sal gesond word."

Soos Jesus glo ek dat my bediening 'n bediening van prediking, verlossing, redding, genesing en bevryding deur die kragtige werking van die Heilige Gees is. Ek doen dit nie - Hy (die Heilige Gees) doen dit. Ek spreek maar net die waarheid van Gods Woord in 'n situasie of lewe in en die Heilige Gees realiseer die reeds afgehandelde heil, redding, genesing en bevryding van die kruis van Jesus Christus in daardie persoon se lewe en situasie op grond van die persoon se geloofsvertroue in die gesproke woord. **Ek erken dus die intieme, persoonlike teenwoordigheid van die Heilige Gees en vra Hom doodgewoon om dit te doen wat ek nie kan doen nie.**

Die Heilige Gees is die krag van God wat heengaan om die Woord van God te realiseer en te manifesteer. Soos wat ons dus die Woord van God glo en bely/uitspreek, gaan die Heilige Gees op voetspoor van daardie woord om dit tot stand te bring. En wanneer ons die woorde van God op ons lippe neem en in geloof uitspreek, word **Jesaja 55:11** vir elkeen van ons waar: "so sal my woord wees wat uit my mond uitgaan: dit sal nie leeg na My terugkeer nie, maar doen wat My behaag en voorspoedig wees in alles waartoe Ek dit stuur." Die Heilige Gees se taak is dus om die Woord van God te belig en te beliggaam.

In kort - in my gemeentebediening doen ek o.a. bevryding, uitdrywing van bose geeste en demone, genesing en die vervulling met die Heilige Gees soos wat ek glo ons dit deur die Woord en die Gees behoort te doen. Ek glo in die "swaard van die Gees" (**Efesiërs 6:17**) en die bevrydings- en genesingskrag daarvan - en ek sien gereeld die bewyse daarvan. Met die Woord, geloof in daardie Woord en die bekragtiging van daardie Woord deur die Heilige Gees is niks op aarde onmoontlik nie. Ek het ontdek dat God nie net kan nie, maar Hy wil ook!

Ek verkondig nie net die waarheid van die Woord nie, ek bedien dit ook aan mense deur die Heilige Gees. Ek preek bv. nie oor genesing sonder om ook hande op te lê vir genesing nie. En so bevestig God sy woord.

Vgl. die volgende skrifgedeeltes:

Handelinge 4:29-31 - "En nou, Here, let op hulle dreigemente en gee aan u diensknegte om met alle vrymoedigheid u woord te spreek, (30) deurdadig dat U u hand uitstrek tot genesing, en tekens en wonders deur die Naam van u heilige Kind Jesus plaasvind. (31) En toe hulle gebid het, is die plek geskud waar hulle saam was, en hulle is almal vervul met die Heilige Gees en het die woord van God met vrymoedigheid gespreek."

Ook **Handelinge 14:3** - "Hulle het toe 'n geruime tyd daar deurgebring en vrymoediglik gespreek in die Here, wat aan die woord van sy genade getuigenis gegee het deur te beskik dat tekens en wonders deur hulle hande plaasvind."

Vraag 29: Beskou u tradisie as 'n "simptoom van stagnasie daarin dat die ewigdurende waarhede van die Skrif binne menslike vorm en doktrine vasgevang word"?

Waarheid is nie iets wat 'n mens kan boekstaaf nie - veral nie die waarheid van die Woord nie. Die Woord van God is dié Waarheid (**Johannes 17:17**). Maar meer as dit - Jesus het gesê: "Ek is die waarheid!" (**Johannes 14:6**) Die waarheid is dus 'n Persoon, Jesus Christus, en ons hét die waarheid net in soverre ons vir Jesus Christus het. Gaan ons dan nou dieselfde fout as die Fariseërs en die Skrifgeleerdes maak.

Hulle het 'n fenomenale kennis en greep op die waarheid gehad, hulle het dit met groot erns en toewyding geboekstaaf en voortdurend bestudeer, maar toe Jesus Christus - Die Waarheid van alle waarhede - in hulle tempel instap kon hulle Hom nie herken nie. Die waarheid is nie iets wat die kerk vir homself op papier moet bewaar nie, dis iets wat die kerk vir die wêreld moet wêes. As die liggaam van Christus kry ons deel aan die Waarheid, Jesus Christus, en deur 'n intieme, gehoorsame verhouding met Hom word ons die manifestasie van die waarheid vir die wêreld - ons is m.a.w. die woord wat vlees word - en deur na ons te kyk, glo hulle. Alleen in Jesus het ons die waarheid - buite Hom verword die "waarheid" wat ons met alle sorg en erns neergepen het, 'n dooie letter.

Luister na die volgende Skrifgedeeltes:

2 Korintiërs 3:2-3 - "Julle is ons brief, geskrywe in ons harte, geken en geles deur alle mense; (3) omdat julle duidelik 'n brief van Christus is deur ons diens berei, geskrywe nie met ink nie, maar met die Gees van die lewende God; nie op kliptafels nie, maar op die vleestafels van die hart."

Johannes 8:31-32 - "En Jesus sê vir die Jode wat in Hom geglo het: **As julle in my woord bly, is julle waarlik my dissipels. (32) En julle sal die waarheid ken, en die waarheid sal julle vrymaak.**"

Die waarheid is net so ewig, vry en heilig soos God self - en die oomblik wat ons ons hand daaraan slaan, besoedel ons dit. **Exodus 20:25** - "Maar as jy vir My 'n klipaltaar maak, mag jy dit nie bou van gekapte klip nie; want as jy jou ystergereedskap daarvoor swaai, dan onheilig jy dit." **Ek dink dis waar ons gefouteer het - ons het die ongekapte klip van die Woord so 'n bietjie verwerk, ons het probeer sê wat die Heilige Gees bedoel het toe Hy dit eens en vir altyd in die Woord gesê het - en in plaas van die waarheid uit te suiwer het ons dit vertroebel.** Ons lees die Woord alleenlik deur die Gees, deur geen ander bril nie - en God verwag dat ons die Gees sal vertrou om die waarheid in stand te hou deur dit telkens weer in fokus te bring wanneer ons ons perspektief daarop begin verloor. Jesus self, het gesê: "Die hemel en die aarde sal verbygaan, maar my woorde sal nooit verbygaan nie." (Lukas 21:33) Die geïnspireerdheid, die eie-aard en die karakter van die waarheid is juis daarin geleë dat dit sonder die hulp van mense maar telkens weer oor die leuen sal triomfeer. Die leuen kon nog nooit die toets van die tyd deurstaan nie. Ons het nie nodig om dit te bewaar in die brandkluis van die belydenisskrifte nie. Die waarheid is soos die manna in die woestyn - toe hulle dit probeer bewaar het, het daar wurms ingekom en dit bederwe. (Exodus 16:20)

Vraag 30: Beskryf u opvatting oor wat die "gereformeerde spiritualiteit" vir u beteken?

Vraag 31: Wat sou u as die swak punte van die gereformeerde spiritualiteit uitwys?

Hierdie twee vrae word deeglik aangesny in die beantwoording van vraag 13.

Vrae uit onderhoude:

Vrae aan Ds P.F. Ligthart:

Vraag 32: Het die Here sy Gees nie tydens die Reformasie aan Sy Kerk gegee nie? Waarom moet die Gees nou herontdek word?

In antwoord op die eerste vraag: Ja, Hy het. En ten opsigte van die tweede vraag: Dit is nie 'n kwessie van die Gees wat herontdek moet word nie. **Dit gaan daarom dat ons weer ruimte moet maak vir die volle spektrum van die Geestesgawes om vrylik in die geledere van die gemeente asook in die eredienste te funksioneer.** En dit is waarvoor ek pleit.

En dit is presies wat die verslag aan die Algemene Sinode 1978 oor die Charismatiese Kerke sê:

"Dit is nou eger ook iets waarop die kerke sal moet let. Ook die kerke mag nie beperkinge stel op die gawes wat die Gees in die gemeente kan skenk nie. Dit is 'n onverantwoordbare en eensydige reaksie teenoor die Charismatiese Beweging om te beweer dat bepaalde gawes (en dan met name die "buitengewone" gawes) net vir 'n tyd aan die gemeente gegee is. Ons het geen grond in die Skrif om aan te neem dat bepaalde gawes met die dood van die apostels uit die kerk verdwyn het om nooit weer terug te keer nie. Paulus het nêrens die

onderskeiding tussen "gewone" en "buitengewone" gawes nie, netso min as die onderskeiding tussen "natuurlike" en "bonatuurlike" gawes. Alle gawes word by hom onder dieselfde noemer gebring as gawes van dieselfde Gees. Die kerk mag hom nie die onderskeiding tussen die gawes laat opdring wat in die Charismatiese Beweging hanteer word en in werklikheid teruggaan op die skeiding tussen natuur en genade, waarby slegs die "genade" van ware betekenis sou wees nie. Wanneer die kerk uit reaksie teen die verkeerde oorbeklemtoning van die "genade" by die Pentekostalisme deurslaan na 'n oorbeklemtoning van die "natuur", kom hy self ook nie uit die dilemma nie. Daarom moet die kerk die vryheid van die Gees respekteer om ook vandag nog weer gawes in die gemeente te laat funksioneer wat lank nie 'n plek in die kerk gehad het nie. Die kerk mag nie by voorbaat negatief en bevooroordeeld ingestel wees teenoor gawes wat minder "gewoon" is nie. Ook is dit onjuis om die vrug van die Gees teenoor die gawes van die Gees af te speel, asof dit in die Skrif enkel om die vrug van die Gees sou gaan, en nie ook om Sy gawes nie. Dié standpunt kan nie uit die Skrif waargemaak word nie en is ook nooit konsekwent vol te hou as 'n mens sien wat Paulus alles onder die gawes van die Gees opnoem nie. Netso is dit verkeerd om te sê dat die liefde uiteindelik baie belangriker as alle gawes is, waarby die liefde dan min of meer as 'n alternatief teenoor die gawes gestel word. Ons moet onthou dat 1 Korintiërs 13 nie 'n alternatief op 1 Korintiërs 12 is nie. Die kerk kan nie kies of hy die Here wil dien met die liefde of met die gawes van die Gees nie. Natuurlik is dit waar dat geen enkele gawe sonder die liefde enige betekenis het nie en dat die gawe slegs vir die gemeente opbouend en heilsaam kan wees, as hulle in liefde beoefen word. Dit is egter geen afwysing van die gawes nie, maar 'n aanwysing van hoe die gawes gebruik moet word. Die laaste vers van 1 Korintiërs 12 en die eerste van 1 Korintiërs 14 toon dan ook duidelik dat die apostel nie 'n spanning sien tussen die gawes en die liefde nie, maar juis aan die gemeente die uitnemende weg wil toon, naamlik om die gawes van die Gees in liefde te beoefen, wat self 'n gawe van die Gees is." (bl. 300-301, par. 4)

Vraag 33: Waar het u te doen gekry met hierdie denkwyse en praktyke?

Ek het Andrew Murray se boeke begin lees. Ek het gevoel dat die enigste herlewering wat die NG Kerk nog ooit beleef het, deur die bediening van Andrew Murray gekom het - so hy is seker die een wat 'n mens die meeste oor hierdie dinge kan leer. En sy boeke het my gelei na Watchman Nee se groot werk: *The Spiritual Man*. En ek sal sê dit was maar waar alles begin het. Baie ander blootstellings in terme van mense en boeke, geweldig baie Skrifstudie en meditasie om die dinge te weeg en te meet, maar ten diepste het dit maar begin by die geskrifte van die veelgeroemde voormalige Moderator van die Algemene Sinode van die Nederduitse Gereformeerde Kerk, Dr. Andrew Murray.

Vraag 34: Hoe verdiskonteer u die feit dat u in hart gereformeerd is en iets voorstaan wat vreemd is aan die kerk?

Om iets voor te staan wat vreemd is aan die kerk, maak jou nie ongereformeerd nie. Om iets voor te staan wat vreemd is aan die Skrif (*sola Scriptura*), maak jou ongereformeerd. Ek is in my hart volkome oortuig dat wat ek voorstaan, ten volle op die Skrif begroot is - en hoef daarom vir geen oomblik aan myself te dink as enige iets anders as gereformeerd nie. En deur my pleidooi in hierdie geskrif is ek besig om te doen wat ek glo ook 'n gereformeerde beginsel is, naamlik om krities te vra na die Skrifgetrouheid van baie dinge wat in ons kerk gebeur. Soos ons altyd sê: *Ekklesia reformata semper reformanda!* 'n Gereformeerde kerk reformeer altyd - en hy doen dit aan die hand van Skrif. Dit help nie om die Skrif subtiel te probeer kaap met die belydenisskrifte nie, - hy sal aanhou om 'n appél te maak op ons aandag totdat ons die Skriftuurlike aansprake verdiskonteer. En as dit nie van die intelligentia af kom nie, sal dit van die leek in die kerkbank se kant af bevraagteken word. En dit is wat besig is om te gebeur.

Die kerklike praktyk sal altyd gelegitimeer word deur die belydenisskrifte en vir solank as wat ons die Skrif subtiel agter die belydenisskrif en die tradisie kan verberg, sal ons daarmee wegkom; maar soos met Rome het dit nou by ons ook gebeur dat die leek die Bybel self begin lees het - en krities begin vra na sekere dinge. En ons sal nie op die lang duur alles wat die Bybel sê onder die kombers

van die belydenisskrifte kan toemaak nie. Daar sal maar altyd iets uitsteek wat onwillekeurig sekere vrae sal laat ontstaan.

Vraag 35: Wat beteken die "eeue-oue seën van die Here" vir u?

Al die weldade van God in Christus Jesus. Efesiërs 1:3 - "Geseënd is die God en Vader van onse Here Jesus Christus wat ons geseën het met alle geestelike seëninge in die hemele in Christus."

Vraag 36: Is die kind wat te klein is om te glo en te bely deel van die Koninkryk?

Die Skrif is tog baie duidelik oor hierdie saak. Vgl. die volgende Skrifgedeeltes:

Matteus 19:14 - "Maar Jesus sê: Laat die kindertjies staan en verhinder hulle nie om na My te kom nie; want aan sulkes behoort die koninkryk van die hemele."

1 Korintiërs 7:14 - "Want die ongelowige man is geheilig deur die vrou, en die ongelowige vrou is geheilig deur die man; want anders sou julle kinders onrein wees, maar nou is hulle heilig."

Vraag 37: a. Hoe doop die Here ons met Sy Gees? b. Wat beteken dit dat 'n gelowige met die Gees gedoop word?

Hierdie twee vrae is reeds volledig aangespreek in die beantwoording van vraag 8.

Vraag 38: Reken u dat die kinders wat omgeval het op dieselfde wyse met die Gees gedoop is as die mense in Handeling wat met die Gees gedoop is?

Nee, hulle is vervul met die Heilige Gees. Vergelyk verder in dié verband die beantwoording van vraag 8.

Vraag 39: Dink u dit is toevallig dat hierdie dinge op 'n kamp gebeur het waar u en Ds A J Viljoen die leiers was?

Nee.

Vraag 40: Dink u dat daar 'n oorsaaklike verband is tussen die oortuigings van die leraar en die gebeure?

Ja, definitief.

Vraag 41: Dink u dat psigologiese suggestie, soos in gebede, handoplegging, toespraak deur 'n gesagsfiguur, ens. 'n rol kan speel?

Daar is heelwat voorbeelde uit die geskiedenis en uit die wêreld van vandag dat so iets kan gebeur. Maar met betrekking tot die suggestie van die vraag - Nee, dit was nie wat op die kamp gebeur het nie.

Vraag 42: Waar pas die tradisionele gelowige, wat die Here wil dien sonder hierdie vreemde dinge, in u bediening in?

"Hierdie vreemde dinge" (wat dit ookal mag beteken: ek neem maar aan dis nou dinge soos "omval in die Gees", handoplegging ens.) staan grootliks op die periferie van wat in ons gemeente aan die gang is. Die klem in ons eredienste is op lofprysing, gebed, getuïenis en prediking. En almal geniet dit terdeë. Wanneer ek op huisbesoek gaan, bedien ek elke persoon binne die kader van sy of haar spirituele voorkeur. Dinge soos demoniese bevryding geskied in die privaatheid van my kantoor.

Daar bestaan 'n totale wanpersepsie oor ons gemeente in die Sinode. Ons tradisionele lidmate het geen probleme met enige iets wat hier by ons gebeur nie. In alle eerlikheid - diegene wat nou kvansuis agter

tradisionaliteit skuil, het net soveel probleme met die vorige (tradisionele) predikant gehad, en met die een voor hom. Dit is maar net 'n goeie verskoning.

Wat heerlik is, is die feit dat ons die teenwoordigheid van die Here konkreet in ons gemeente beleef en Hom op vele terreine aan die werk sien; en almal wat die Here Jesus uit 'n volkome hart liefhet - tradisioneel en "charismaties" (om die algemene tipering te gebruik) - het volkome vrede hiermee.

Interessant genoeg - van die grootste voorstanders van wat in ons gemeente gebeur is twee bejaarde tannies, die een 93 en die ander 89.

In antwoord op die vraag dus: hulle pas heel gemaklik in. En ons nooi die broers met groot vrymoedigheid uit om hulle ter plaatse te kom vergewis van die stand van sake in die gemeente.

Vraag 43: As ons dit van u vra in die Ned Geref Kerk; dat ter wille van die kerk se groei, opbou, dat u nie hierdie dinge wat vreemd is aan ons kerk, sal beoefen nie, wat sal u reaksie wees?

Voortspruitend uit die gereformeerde beginsel van Skrif alleen belowe ek om enige iets af te sweer waarvan die Ring my kan oortuig dat dit nie Skriftuurlik geregverdig is nie.

Vraag 44: Wat van die kontroversialiteit van hierdie dinge? Wat van die eenheid binne die liggaam van Christus in die Ned Geref Kerk en die Ring van Harare? Wat van die volgende Ned Geref Kerk predikant wat na Chinhoyi beroep word en hierdie spiritualiteit en praktyke aantref?

Wanneer die waarheid kontroversieel is maak dit nie die waarheid minder waar nie. En as hierdie vraag beteken dat ons die waarheid moet offer op die altaar van "eenheid" en "vrede" en gereformeerde behoudendheid, dan kan ek ongelukkig nie daarmee saamgaan nie. Die enigste vraag is en bly - is hierdie dinge Skriftuurlik geregverdig en te begrond, of nie. As dit is, dan is die saak daarmee afgehandel. Die waarheid was nog nooit demokraties nie - die meerderheid se misnoë diskwalifiseer nie by voorbaat die waarheidsaanspraak nie.

Hebreërs 4:12 verwys na die Woord van God (die waarheid m.a.w.) as 'n vlymskerp tweesnydende swaard wat indring tot by die skeiding van siel en gees en van gewigte en murg. Ook Jesus maak die volgende stelling: "Moenie dink dat Ek gekom het om vrede op die aarde te bring nie. Ek het nie gekom om vrede te bring nie, maar die swaard. (35) Want Ek het gekom om tweedrag te verwek tussen 'n man en sy vader, en tussen 'n dogter en haar moeder, en 'n skoondogter en haar skoonmoeder. (36) En 'n mens se huisgenote sal sy vyande wees." (**Matteus 10:34-36**)

Ook **Lukas 12:51-52** - "Dink julle dat Ek gekom het om vrede op die aarde te gee? Nee, sê Ek vir julle, maar eerder verdeeldheid. (52) Want van nou af sal daar vyf in een huis verdeeld wees, drie teen twee en twee teen drie."

Die waarheid verdeel noodwendig, dit sny soos 'n mes. En as dit die ondeelbaarheid van die individu kloof tot siel en gees, gewigte en murg, hoeveel groter die potensiaal om 'n huisgesin, 'n kerk en 'n Sinode te verdeel. En enige eenheid en vrede wat ten koste van die waarheid gehandhaaf word, is ten diepste vals en sal nie die toets van die tyd kan deurmaak nie.

Vraag 45: Wat dink u van die "Toronto-blessing"?

Ten spyte van al die eksesse en uitwasse wat daarmee gepaard gegaan het, sien ek dit as 'n wonderlike gawe van God aan die liggaam van Christus. Dit het soos 'n vars bries deur die liggaam wêreldwyd gewaai en groot vernuwings en toewyding, bevryding en genesing teweeggebring. Myns insiens is dit 'n outentieke werk van die Heilige Gees tot opbou van die liggaam.

Vraag 46: Hoe voel u oor die "besondere gawes" soos spreek in tale, profesie, ens.? Kry uself drome en gesigte?

Ek is ten gunste daarvan - veral as daar in ag geneem word dat dit vir so lank in ons kerk verwaarloos is. Paulus som my gevoel daarvoor pragtig op in **1 Korintiërs 14:5, 39** - "Ek wens dat julle almal in tale

spreek, maar nog liever dat julle profeteer. (39) Daarom, broeders, beywer julle om te profeteer en moenie verhinder dat daar in tale gespreek word nie."

Die kerk is soveel armer sonder hierdie gawes en daarom beywer ek my daarvoor om hulle weer hul regmatige plek in die kerk terug te gee.

Ek sien wel gesigte/visies wat al tot groot hulp in my bediening was.

Vraag 47: Waarom laat u mense na vore kom in die erediens?

Ek glo dat die Woordverkondiging soms vra om 'n respons. Dit help nie regtig om oor bekering te preek en nie aan mense die geleentheid te bied om daarop te reageer nie. Of iets soos genesing - die Woord moenie net verkondig word nie, dit moet ook bedien word. Ek glo verder dat ons binne die intieme liefdesgemeenskap vir mekaar verantwoordelikheid moet neem en in eerlikheid teenoor mekaar moet wandel. Geloof is inimmers nie 'n private en individuele aangeleentheid nie, maar dit laat jou juis tuis kom in 'n geloofsgemeenskap waar daar in liefde na mekaar omgesien word.

Die vorentoe kom dra verder ook iets van die karakter van 'n openbare belydenis - hetsy dan van geloof, nood of selfs sonde. En min dinge werk so geloofsversterkend op iemand in soos openbare getuienis en belydenis. Enkele tekste kom by my op:

Johannes 12:42-43 - "Maar tog het selfs baie van die owerstes in Hom geglo: maar ter wille van die Fariseërs het hulle dit nie bely nie, om nie uit die sinagoge geban te word nie. (43) Want hulle het die eer van die mense meer liefgehad as die eer van God."

Matteus 10:32-33 - "Elkeen dan wat My sal bely voor die mense, hom sal Ek ook bely voor my Vader wat in die hemele is. (33) Maar elkeen wat My verloën voor die mense, hom sal Ek ook verloën voor my Vader wat in die hemele is."

Vraag 48: Kan u nie u siening oor hierdie sake akkommodeer ter wille van eenheid en vrede in die ringsgemeentes nie?

Sien die antwoord op vraag 44 in hierdie verband.

Vraag 49: Gee asseblief u standpunt weer aangaande die voortgaande openbaring teenoor die afgeslote kanon.

Die volgende skrifgedeeltes het betrekking:

Romeine 16:25-27 - "Aan Hom dan wat magtig is om julle te versterk volgens my evangelie en die prediking van Jesus Christus, ooreenkomstig die openbaring van die verborgenheid wat eeue lank verswyg is, (26) maar nou geopenbaar is en deur die profetiese Skrifte bekend gemaak is onder al die heidene, volgens die bevel van die ewige God, tot gehoorsaamheid van die geloof - (27) aan die alleenwyse God, aan Hom die heerlikheid deur Jesus Christus tot in ewigheid! Amen."

Ek onderskryf die afgeslote kanon. Die klem wat ek net nog altyd gelê het was dat ons alleen tot insig en verstaan van die reeds afgeslote openbaring kan kom deur die leiding en verligting van die Heilige Gees wat ons in die volle waarheid sal lei. (**Johannes 16:13**) Dit gaan dus nie om nuwe openbaring nie, maar om die toeligting van die reeds geopenbaarde waarheid deur die Heilige Gees.

Vraag 50: Wat verstaan u onder die begrippe 'n "rhema-woord" en 'n "logos-woord"?

Logos dui op die ewige, onfeilbare woord van God waarin die volledige openbaring van God asook die volle raad van God saamgevat is. Rhema dui op sy beurt weer op daardie spesifieke leiding wat die Heilige Gees aan jou verskaf vanuit die Woord met betrekking tot 'n gegewe situasie. Ons is altyd besig om die Woord te bestudeer en daaroor te mediteer, maar somtyds gebeur dit dat ons in 'n gegewe situasie nie weet wat om te maak nie: en ons kan argumentsonthalt vanuit die Woord twee teenoorgestelde optredes regverdig. Dan is dit heerlik wanneer die Heilige Gees gedurende gebed die soeklig op een van die twee laat val om aan ons duidelike leiding met betrekking tot ons situasie te gee. En dit verstaan ek as 'n rhema-woord.

Anders gestel - wanneer ek biddend voor die Here gaan om te bepaal waarom ek op 'n gegewe Sondag moet preek, gee Hy altyd iets spesifiek wat na die tyd blyk om toepaslik te gewees het in heelparty mense se konkrete lewensomstandighede en nood op daardie Sondag. Dit gaan m.a.w. nie om alles wat God in die Bybel gesê het nie (logos), maar om dit wat die Heilige Gees op daardie gegewe oomblik, vir baie goeie redes, wil uitlig en onder die soeklig wil stel. (rhema)

Vraag 51: As u so oortuig is van u saak, waarom neem u nie die kerk aan daaroor nie, deur bv. 'n gravamen te skryf?

Is dit nie maar waarmee ons nou besig is nie. Deur hierdie hele Ringsaak het ek met die kerk in gesprek begin tree, en as dit na afloop van die saak blyk nodig te wees, sal ek dit baie sterk oorweeg. Maar op hierdie stadium is dit een ding op 'n slag - en die Ringsaak is op hierdie stadium op hande.

Daarmee dan my antwoorde op die vrae aan my gestel.

Groete tot die 20ste November,

Philip Ligthart